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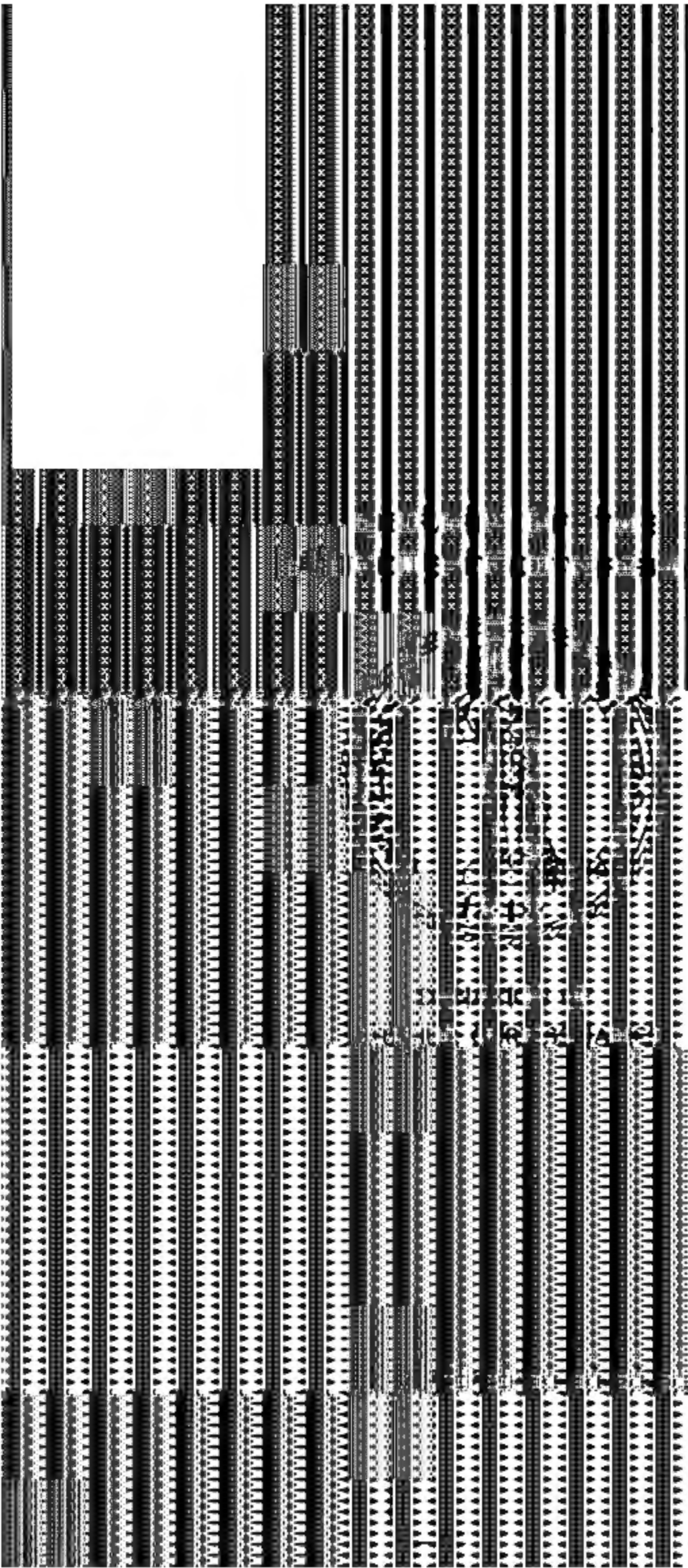
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Holm.



HOLM'S RACE ASSIMILATION

OR THE

FADING LEOPARD'S SPOTS

A Complete Scientific Exposition of the Most Tremendous Question that has ever confronted two races in the world's history

By
PROF. JOHN JAMES HOLM

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PREFACE

I propose to treat the race problem in America from a scientific viewpoint never before attempted. In addressing my readers I shall use the plural number, because I feel that it is not "I" but "We," who are writing this book. I feel the spiritual assistance of Garrison, Phillips, Douglass and others, to strengthen, encourage and embolden me to tell, without fear or favor, the unvarnished truth.

If my reader believes that this book is written in defense of the Negro he is, indeed, mistaken. I, as a scientist, write in defense of justice. That means that I condemn those elements in human society which tend to pull apart, tear down and destroy, and defend those elements which build up, unite and harmonize. This book is not intended to be used in a praise service, nor yet in an indignation meeting, but in the spacious "Hall of Reason and Justice."

A scientist may predict an earthquake, not because he believes in one or enjoys one, but because the indications of one are apparent to him. This is the position I occupy. There are certain unalterable natural laws that man must obey, though he squirm, sputter and protest under the focused heat of compulsion, he is forced to submit to the inevitable in the end. This, both races

(the colored and white) must ultimately do in America.

We propose to take the noose from the neck of Miss Justice and let her cut and slash with her flaming sword, Mr. Wrong, who sits upon the throne and tramples under foot the helpless, just because he is popular. I hope that we may induce our readers to look Justice squarely in the eye and stand back and reason together upon the greatest problem which confronts the American people, viz., legal amalgamation and social justice between the races. This book may be received with wailing and gnashing of teeth by the wrong-doers in the pit of human depravity, who flaunt in the face of justice the red rag of anarchy and crime without a blush of shame; but to the justice-loving citizen, white and colored, we believe it will at least prove a prophecy, or, perchance, a beacon light that will show the way to that day when all men, white, black, brown, red and yellow will join hands in unison on a common level, for the betterment of all mankind.

I wish to state positively here that I have no message for the unfortunately developed souls who are only able to see things through the stained glass of prejudice and lewdness, and are consequently not able to discern right from wrong.

It has been necessary for me to assume the attitude of a surgeon in the examination of a ghastly, putrifying cancer that must be treated with scientific certainty, and be laid bare to the light of day from which it was so long hid, though of its existence all were aware; and which has been regarded by the Church and State in a cool, philosophical manner—a necessary evil. If I made any attempt to please my readers I should fall far short of what I wish to say, and what I believe a large number of serious-minded people of both races want to know, and ought to know on the questions discussed herein.

There will no doubt be objections raised by the over-wrought, self-righteous personalities, in regard to the influence, of a questionable kind, this book may exercise over the young people of both races. This is no Sunday school book for little children. Those of mature years will find in it instructions and advice of vital importance to themselves, their posterity, and the entire human family. It is my aim to place this book in the hands of all intelligent young people of both races, as far as possible, for nothing will quicker eradicate color lines and race prejudice than to show, in unmistakable language, to all young Americans that the future greatness of this country depends upon the peaceful assimilation of all its people; and that it is only the

silly and ignorant, the savage and barbarian, who exalts himself and debases his neighbor of another color.

On the other hand, I also desire to show our young Americans that the variety of races in our country means future greatness and unlimited possibilities; and that when these races are judiciously crossed, scientifically mated, a new man will in time result, with marvelous intellectual and physical powers such as the world has never known. I wish to show them that the best and bluest blood in the South has crossed with the Negro race ever since the earliest days of slavery, *and inculcate a moral sense of this kinship*. I, furthermore, wish to show them that illicit mixing is condemned by the civilized world and the laws of Nature; but that the legitimate union of two souls of marked dissimilarities, when perfectly harmonized, will produce a posterity superior to all others, and that it is not a shame but an honor to uphold and defend, in true wedlock, the affinity of their soul, whether that affinity be black, brown, red, yellow or white. I shall give ample scientific proof that racial admixture is inevitable, that intermarriage prohibition is an outrage to human justice, contrary to a fixed law of Nature, demoralizing to both races and the crowning curse of our boasted civilization.

THE AUTHOR.

to write a short
and its true im-
portance.

In itself a guaran-
tee of the excellence
and the excellence
of the production of his
secure mind.

He discusses a subject that
has been a controversy for centuries.
He gives a full and complete
view of the subject
without carefully and
convincing argu-
ment. He will miss an
opportunity of heart and mind,
and if he does not realize it fully, will
be a regret.

This great book is not a rehash of old arguments. The learned author, by careful, laborious research, brings to us arguments of originality and freshness. The arguments put forth are not only interesting and eloquent, but to any fair-minded man convincing. It seems to me it exhibits not only a thorough familiarity with the facts and doctrines of the Divine Writings, but a remarkable insight into their true import, which seems to have been born of his reliance on God for the presence of the Holy Spirit to shed light upon his work.

I rejoice that in rapidly increasing numbers we are already beginning to see more clearly some of the fallacies so detrimental to our progress. The numerous and practical illustrations with which the author has interspersed his book will have a peculiar attraction for all interested in this progress, which the races of America so sadly need.

In my long and varied experience as a minister of the great African Methodist Episcopal Zion Church, I have found that for every great occasion of local or national magnitude in the upbuilding of my race a man or a woman of strong convictions and firm faith has stepped out boldly to proclaim the truth at any cost. Sometimes it has been one of our race, sometimes of the white race. In this case it is again a white man of the

old Teutonic race who has dedicated his broad experience and remarkable scientific intellect to the advocacy of a cause that concerns the vital interests of both races in America.

Nothing is as strange as the unpolished truth. When I had the distinguished honor to peep into the manuscript of this book, my eyes were opened and the scales fell, and I saw the real condition of my people in the South. I was convicted and convinced that we all have been laboring under a bugbear and dared not stand erect; but as an old adage says: "The truth crushed to earth will rise again." We can no longer hide our faces after a careful reading of this book and plead ignorance.

There is perhaps no man in either race better equipped to handle the subject of this book than Prof. Holm. When but a boy he manifested a great interest in psychological science. He was an early student of Prof. O. S. Fowler, and has ever since been a close student of human nature, making extensive investigations relative to the races in the South and elsewhere, covering many years. A man with such a natural-born gift, who has spared neither time or money to obtain the truth as he presents it, must be heard. No one can read this book without feeling that the heart of the author is wrapped up in its every page. He has been a believer in Universal Brotherhood

since early manhood—that every man is his brother and every woman his sister, regardless of color or condition in life. I have often heard him say that he cannot feel a social difference between the respectable colored man and woman and a white man or woman who is respectable. His position or belief is perhaps most fully expressed in the closing words of a memorial address, delivered in the A. M. E. Zion Church at Citronelle, Alabama, in behalf of the Rt. Rev. M. R. Franklin, D. D., who died last May (1909).

“Live for those who love you,
And for your enemies too,
And life will prove a true success,
In the good that you may do.”

Prof. Holm was reared in the great state of Wisconsin; he did not see the face of a Negro until grown; and when it was his privilege to associate with colored people, he did not see through the stained vision of race prejudice, but as a student of human nature the Negro proved very attractive material to him, and he discovered the latent possibilities of the race and became the friend of our downtrodden people. Years later, after gaining considerable knowledge from books, teachers, and by experience, it was under the guidance of an all-wise and gracious Providence that he traveled South and lived

near the colored people of 'all classes. After spending more than twenty-six years of his life and money in study and research he comes forward with this book that will be instrumental, more than any other thing at the present time, in solving the race problem.

Yours for the cause,
MARION EDWARD CHURCH, A. B.

CHAPTER I

THE BLOOD OF HAM AND JAPHETH

INTRODUCTORY

OUR POSITION.—In the following chapters we will endeavor to present to the reader in our homely, practical manner, some of the real and imaginary difficulties existing between the white and colored branch of the human family in America. We do not aim to escape the eye of the critic of this mixed family. We think and reason independent of and regardless of criticism and prejudice, and present the truth as we have found it, plain enough and practical enough to be understood by our readers.

While we unhesitatingly condemn the prevalent wrongs, we do not try to minimize or obscure the grievances of the white people, and especially magnify the grievances of the black man, or the colored offspring of the white man. We wish our readers to bear in mind, in reading this book, that all the wrongs which the Caucasian has done the Negro would have been reversed, if that race had been on top and the white man underneath.

ANCIENT HISTORY records the fact that when the dark-skinned people were on top, that is, the most enlightened and civilized, they treated inferior races, or rather those less powerful, with as much and even more cruelty than the Negro has ever suffered under the domination of his white brother. The cruelties which the coffee-skinned Egyptian perpetrated toward the inoffensive Hebrews, is but one striking example of what other races suffered, in ancient times, as subjects and slaves of the dark-skinned or black races, when they ruled the world. On the other hand, the cruelties the Ethiopian has from time to time practiced on his own race undoubtedly exceeds all wrongs he has ever endured at the hands of other peoples.

Slavery existed among the kinky-haired people from the earliest history; in fact, slavery originated with the Ethiopian or so-called Hamitic branch of the human family. The dark people were the first who attained any degree of civilization, and through warfare came in possession of inferior tribes of various kinds, whom they enslaved. The pink-skinned man was undoubtedly among these, to serve his apprenticeship in the arts of civilization as a slave.

We have not the least doubt but that the first prehistoric race of man was black complexioned.

Ridpath shows in his history of the world, on Race Chart No. 1 (showing the distribution of mankind on the hypothesis of a common origin) that the original stock was black, from which sprang the prehistoric brown or Mongoloid, from which sprang the prehistoric ruddy or white.

NOAH AND THE FLOOD.—We have no reasons to doubt the authenticity of the Jewish Bible, which records the flood and the history of Noah and his sons. Science has never successfully proven to the contrary, but often affirms the fact that there was a universal inundation at some prehistoric period; and, if there was, it is just as reasonable to believe that there was a Noah to battle the floods and preserve our species. And if there was a Noah, it is a scientific certainty that his skin was black. No white-skinned people could exist in the prehistoric climate of Noah's time. Prior to the flood the earth was enveloped in a sheath of vapor, rendering the atmosphere very humid and hot. To make ourselves understood by our readers we will take an egg as an illustration: The yolk represents the earth; the white, the atmosphere, and the shell, the sheath of water that surrounded the earth in prehistoric times, or, more correctly, before the flood. The flood was simply the breaking up of the envelopment of this sheath of

water which surrounded the earth, and the settling of it upon the same, much as we see it at the present time. We have no space to devote to the exposition of this theory in this book. Others have devoted much time and study to this subject. We believe that the sudden change in animal life and vegetation, and also in climate upon the earth, as geology reveals, is one of the strongest proofs as to the correctness of this theory of the flood. The antediluvians were aware of the existence of this water envelopment of the earth, so also was the writer of Genesis. He speaks of it in the following manner: "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament; and it was so. And God called the firmament heaven." Then the writer speaks of the water and land division of the earth as follows: "And God said, Let the waters under the heavens be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land Earth; and the gathering together of the waters called he Seas." The condition of the atmosphere, the writer describes in the following language: "But (there being no rain in that early day) there went up a mist from

the earth, and watered the whole face of the ground." We can easily imagine the humidity of the atmosphere, with a mist sufficiently heavy to water a luxuriant tropical growth. During the antediluvian period there was no place on earth where irrigation was necessary.

Out of this kind of environment Noah and his sons emerged when the clouds cleared away and the bright sun shone for the first time in a clear, crisp heaven. Prior to this time the sun had been hid by the sheath which enveloped the earth, causing a subdued brightness. Now it would burst forth in all its glory in the morning, and shine throughout the day. The writer says: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

The strongest Biblical evidence we have that there was "Water above the firmament," is the appearance of the rainbow in the cloud after the deluge. The writer of Genesis was no doubt familiar with the natural cause of the rainbow.

Without the rays of the sun reflecting against a rain cloud there could be no rainbow. While the earth was surrounded with a shell of water above the atmosphere, a "bow in the cloud" was an impossibility, because there was no sun that shone clearly and no cloud to reflect it. When the windows of heaven were opened the water

ASSOCIATION

LIKENESS OF NOAH.

fell and the rainbow in the cloud appeared as a covenant that "All flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth." The sudden breaking away of the water crust which surrounded the entire earth between four and five miles from its surface, caused a universal inundation. This leaves no ground for the argument often put forth that all mankind was not destroyed by the flood, but that some escaped on dry land, among them a sort of half man and half monkey, which has since evolved into what is today known as the "inferior race."

All races of people in the world today have their common origin in Noah and his offspring. No matter how man may have originated during the antediluvian period, there is not a scrap of evidence in either history, science or theology, that any escaped the deluge save a few of the most intelligent, under the guiding hand of a creative and preserving power.

VARIETY AND UNION.—A variety is divine, in union there is strength. Some day, not far distant, mankind will realize this tremendous fact. We want our readers to realize this now. This book is not written to arouse race antagonism or hatred, but to alleviate existing difficulties, harmonize as far as possible the opposing forces, and bring about a mutual

understanding between a people who are today tied by many inseparable ties that must finally, triumphantly, end in harmony and permanent union.

We hope to present overwhelming facts that will prove the truth of the above statement. We wish to prove to every reader—and let this book go on record—that race integrity in this great, free America is a myth; that it has been a myth in every age of human experience, and that the few advocates of it today, in both races in this country, are opposing a natural law of evolution and human growth that no amount of racial hatred or prejudice can render inoperative.

THE THREE DIVISIONS OF THE RACES.—Asia was undoubtedly the birthplace of mankind. It is believed that at a time far back of history there lived a people in Bactra that had considerable advancement in the arts of civilization. These people called themselves Aryas or Aryans, signifying to walk upright or straight. While Asia was the birthplace of man, Africa was the cradle of advanced civilization.

The Aryan branch (Japhetic), to which all white-skinned people belong, has, since early history, been the competitive and aggressive one. The fittest among them have survived the climatic and combative conditions, under which they existed for so many ages, developing a strong race of people.

The Semitic branch has contributed to mankind the three great religions of the world—the Jewish, Christian and Mohammedan—teaching the worship of one God. It has also given us the moral law. C. Osborn Ward says in his book, “The Ancient Lowly” (1893):

“The law of Moses had partly abolished slavery among the Hebrews as early as B. C. 1400, probably on account of the contempt for that degradation which the Hebrews felt, after the deliverance from their protracted slavery in Egypt. It appears that the Hebrews were the chief originators and conservators of what is now known and advocated in the name socialism; and their weird life, peculiar language, laws, struggles and inextinguishable nationality scintillates through many of the obscurities of history in a manner to command the wonder, if not the awe, of all lovers of democratic society.”

The Hamitic branch, to which all the brown and black races belong, has been the great builder and the earliest cultivator of the soil on an extensive scale. It has been remarkable for its massive architecture, which yet covers the tracks of these people, after thousands of years, the marvel of the modern world. The building proclivity of these people has only been feebly imitated by succeeding ages. When modern “skyscrapers” have crumbled to dust the great

pyramids and ruins of the ancient Ethiopian will yet be in evidence.* When all the rest of the world was in darkness, this branch of mankind lived in cities and was skilled in the art of working in wood, metal and clay. It discovered the manufacture of malleable glass and the embalming of bodies, which today belong to the lost arts.

THE KINKY-HAIRED HAMITE.—The kinky-haired branch of the Hamitic race originally occupied but a small area in west Africa, to which the parents of these people undoubtedly migrated from the seat of the earliest Ethiopian civilization. We have reasons to believe that this kinky-haired branch scarcely existed on the west coast of Africa at the time Moses led the Egyptian army into Ethiopia. (See history of Josephus.)

The white race has perhaps never given full credit to the colored branch of the human family for the complete sway it had in the world in prehistoric times as well as in the earliest recorded history. Fresh proof that the ancient Ethiopians were a people of high culture and marked intellectual advancement is furnished by Prof. David Randall MacIver of the University of Pennsylvania, who has gathered a collection of antiquities from Nubia of much variety and

*See "The Footprints of the Hamitic or Negro Race in History," in the resume of this book, by Rev. John H. White, D. D.

artistic worth, aggregating five tons in weight. The articles he has gathered, Prof. MacIver says, represent early Negro civilization that lasted for at least seven centuries. Including among the antiquities are various works of art and also some Ethiopic inscriptions. Prof. MacIver adds: "Our excavations have shown that the source of civilization of the period which our work in lower Nubia covered was Ethiopian. All the Negro works of art were discovered in an extensive cemetery lying about ten feet underground between Wady Halfa and Assouan in lower Nubia."

WAS BUDDHA A KINKY-HAIRED NEGRO?—Buddha, one of the greatest moral and religious reformers the world has ever known was, for instance, at least as much a so-called Negro as Frederick Douglass or Booker T. Washington. In the old statues extant he resembles often, in feature as well as in the curl of his hair, a Negro. More than three million Buddhists in Asia worship at the shrine of a Buddha who has Negro features as well as the crisped hair. And there are two other statues of Buddha, one in Calanse and one at Ceylon, which have the kinky hair and long, pendant earrings. The Daibutsu, or great Buddha at Ueno, Japan, is a monstrous image to which the people of Tokyo resort to worship, and pay tribute for the remis-

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but this youth is its second childhood. The brown race and its prototype are the oldest in the world. And in passing we wish to say that we believe that there was a time when curly hair and a coffee-brown skin was considered a stamp of royalty among a people representing the highest culture and civilization of the world. This stamp of royalty was universally recognized and emulated, so much so that it is to this day imitated by many straight-haired people in the artificial curling of the hair.

The Ethiopian and other branches of the same family spread their civilization and culture into every part of the known world. They conquered the then existing wild tribes in various places, and amalgamated and assimilated them. Out of these amalgamations other great races in time sprang up, and in turn they conquered their ancient conquerers; but finally a remarkably strong, pink-skinned race made its appearance upon the world's arena; and while it was rapidly tainted with Ethiopian blood, it maintained its own, and adopted and absorbed all the glory and civilization of this wonderful dark-skinned people, who then slowly passed out of the foremost ranks of progress.

While a remnant of this people was in the lowest depths of savagery in the steaming, blistering jungles of equatorial Africa, thousands of

years later, slavery was introduced on the western continent, and thousands of these poor, retrograded beings were brought here and to other parts of the civilized world, to again toil and spin like their ancient forefathers, but this time not for themselves' alone, but for the white-skinned people whom they once knew and despised as pale-faced savages.

HE AGAIN ATTAINS CIVILIZATION.

—It is gratifying to note that the savage remnant of a once advanced people are again entering the ranks of civilization. Even in Abyssinia, that obscure ancient Ethiopian country, all male children over twelve years of age are now under a compulsory educational law, the state providing the education and building many schools.

The dark races are advancing in all parts of the world. Mr. Frank Carpenter, the noted traveler and correspondent, has given an encouraging report of the work Gordon college is doing for the natives in the Soudan, reaching every class from the Negro savage up to the more cultivated Arabian.

The law of dissemination has again, for several centuries past, operated in favor of these people, in that it has not only distributed thousands of them in every country, but also in crossing them freely with every race with whom they have come in contact. This fact is fully illustrated

in the millions of mixed blood in the United States. And in Africa it is scarcely less true. The blood of the white and other races is flowing in the veins of thousands on that continent. It has penetrated to its very center. Many Negroes brought to America were of mixed stock. We find many with long, wavy black hair, whose skin is decidedly black. And as railroads and civilization conquer the trackless forest and impenetrable jungle, the mixing process will become more and more apparent on the dark continent. The day will again come when, not only on this continent but in Africa, a sunburnt or tan-skinned, curly-haired race will demand and receive recognition.

MR. ROOSEVELT SAYS THERE WILL BE A WHITE AFRICA. — Ex-President Roosevelt spoke at a luncheon given in his honor at the African Inland Mission, an American institution at Kijabe, British East Africa, while on his hunting tour. He said: "I believe with all my heart that a large part of East Africa will form the 'white man's country.' *Make every effort to build up a prosperous and numerous population.*

"I ask the settlers to co-operate with the missionaries and treat the native justly and bring him to a higher level."

The Southern Statesman (white) says: "The

white man's country' is an expression which indicates that it is the established policy of the white settlers to eventually drive the natives out of the most desirable portion of their own continent and confine them to the portions in which white men cannot thrive. A white Africa and a black Africa are to settle the matter in the dark continent."

Now, we believe that the native will no more be driven out of Africa, or that portion of the country best suited to the white man, than he is driven out of the United States. The Indian has been driven out of his country by the white man; every other race of men may be driven out by the white man, when he so determines; but we can find no instance in history where the Negro and Caucasian settled together in large numbers, where they ever again succeeded in separating. These two races seem to be better adapted to live together than any two extremely opposite races.

Mark what we say, when the white man settles extensively in Africa and occupies every desirable portion of it, so will also his colored offspring and the native full-blood occupy the same ground. The result will be amalgamation there as here in the United States. There will be a colored Caucasian race in Africa.

Whether this will ever be called the colored Caucasian race in America, we will not venture to predict here, but it is its proper name.

HE HELPED TO ENSLAVE HIMSELF.
—It is well known and recorded in slave history that this black, kinky-haired man was originally one of the causes of the wide distribution of himself. During the flowery days of the slave traffic Negroland was so completely demoralized that it was appalling to behold, even to the hardened slave dealers of that dark day. Every tribe, every clan was against its neighbor, and on the outlook to entrap and sell to the slave buyer the men, women and children thus taken by violence. Whole villages and towns were often taken, the men who resisted were slain in cold blood, and the women and children sold into bondage. In many instances these black fiends did not even spare their own children, but sold them with the rest of the stock in hand. The Mohammedans also paid especial attention to this traffic in later years.

We find that the Negro, instead of persistently fighting against being enslaved, often took a willing hand in it, and was even anxious to sell his own countrymen and kin into slavery. Had he fought to the finish or to death this enslavement, like the American Indian who was repeatedly tried, he would not have been so extensively made use of and so absolutely humiliated. But the Negro people, like the Jews, refused to become extinct under the most

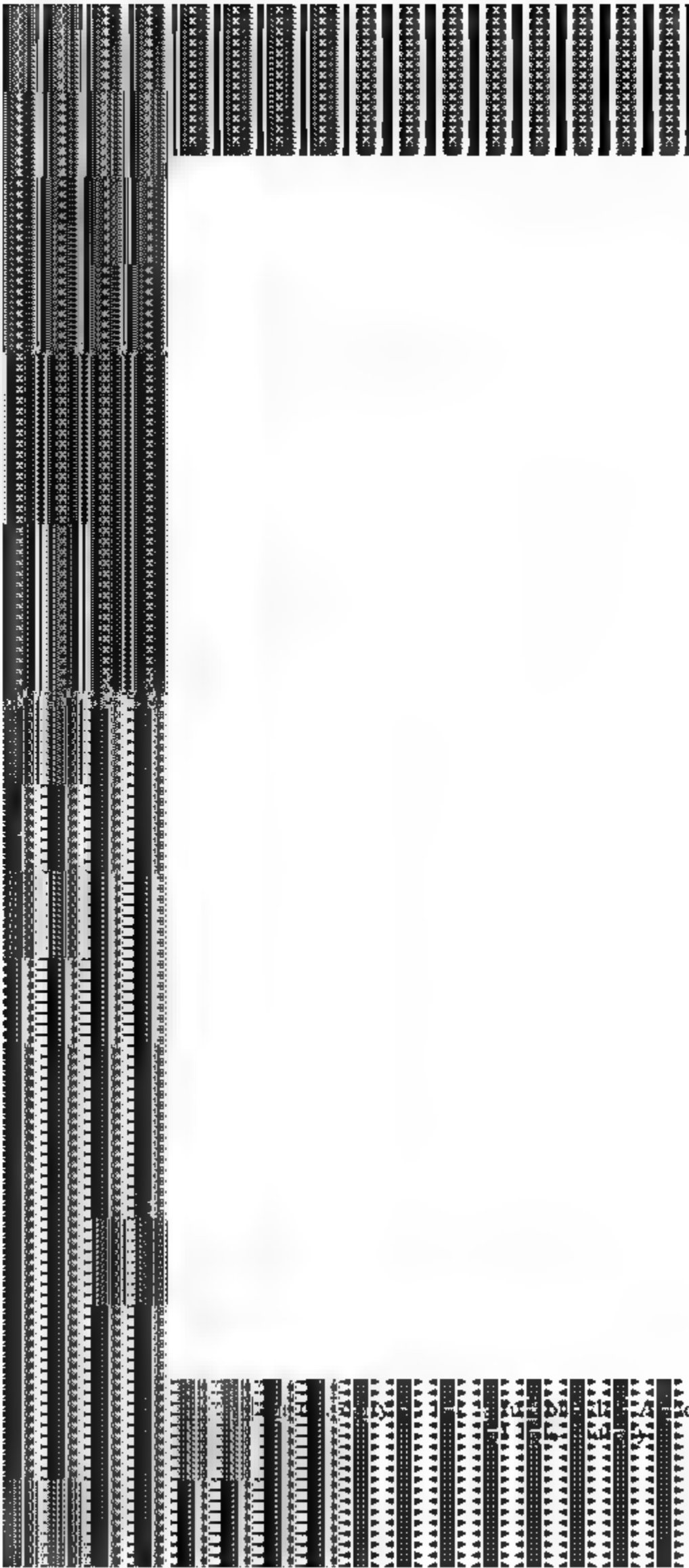
adverse circumstances. They will adjust themselves to any condition imaginable, and, unlike the Jews, will consent to mix extensively with other races with whom they come in contact.

FACTS BRIEFLY STATED.—It was avarice on the part of the savage black man who often sold into slavery his own kinsmen; avarice on the part of others who bought them and sold them; avarice on the part of nations who made it lawful; avarice on the part of the people who sanctioned it; ignorance on the part of all; and finally, *all was the cause of the operation of the immutable natural law of dissemination.* This fact we shall demonstrate fully in another part of this book.

We will here, without further preliminaries, concentrate our thought and attention entirely upon the subject under consideration, viz., the true Afro-American (of mixed blood) and his prototype, both of whom are vulgarly called “nigger”, by an ignorant, prejudiced white populace in America, and by a deluded, half-savage remnant of their own race.

CLASSIFYING THE AMERICAN NEGRO.—We would consider it unjust not to classify the Afro-American in this book. The true African Negro is fast disappearing. The name Negro is a misnomer, in that it conveys no idea whatever of the true character of the col-

ored Caucasian people or the Afro-Americans. If statistics could be carefully taken it would be found that there are less than one million absolutely full-blooded Africans in this country. The remaining nine or ten millions are of mixed blood. Four million are decidedly of Caucasian stamp, and are nothing less than Caucasians with a strain of more or less Negro blood. We speak of this here because we wish our readers to bear this fact in mind.



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CHAPTER II

CONFLICTING ELEMENTS OF PROGRESS.

LACK OF CONFIDENCE — UNDERGROUND CURRENT.—Years of residence and careful observation and investigation in this country, designated the “Darkest South” by northern friends, unacquainted with the tremendous evolutionary process going on in this great Southland, will necessarily change one’s preconceived conceptions concerning ten million people about whom so much has been said and written, yet so very little is actually known by casual observers of both the North and South; and who have heretofore escaped all unbiased, earnest scientific investigation. We dare say that one may become a resident of any thickly settled colored population in the South, for a long time, and not gain its entire confidence, or become acquainted with the deeper workings, the underground current of thought, the hidden convictions, the terrible potent influence, which dominates a great percentage of the colored people.

WHITES DISAPPOINTED IN THEM.
—We have met northern men who have come South with the expectation of finding the Negro, as a whole, a patient, docile animal, ready for

any burden, abuse and misuse. They were disappointed in him, and many have now no more use for "niggers" than for very useless yellow dogs, who hang about the kitchen in daytime and bark at the moon at night. When they hired colored help they found that such was not always anxious to do all that was required of it, or that northern white help is reputed to do without so carefully calculating just the amount of physical exertion, etc., it takes to perform a certain work, and the exact amount of remuneration that might be forthcoming for the least expenditure of strength. Should they desire to have work done which requires a little more effort than other work in the neighborhood, it is possible that they may find theirs displaced by an easier job. Hence it has been said that the Negro of this generation is, to a great extent, after an easy job, plenty of time to sport in, and plenty of money to sport with. But we have, indeed, found many exceptions to this rule. There are many individuals of the old and new South, in every community, who are hard working, honest, intelligent, frugal people.

NO CHEAP LABOR.—We are now concerned with the present Negro in the, and of the, "Darkest South," just as we find him. We have been in localities in several states where it is yet possible to secure good farm labor for

fifty to seventy-five cents per day. We were told that it matters very little whether the Negro receives \$3 or \$6 per week; that he would work more days for less wages, and vice versa. But this statement, too, is false, as many work in one place and at the same employment for many years, just as steady as any man of the white race. Considering their condition and state of environment, as many among them save money as among the white working people. Wherever northern men have taken the reins of industry in hand to any extent, or where any material advancement has been made, wages have increased, and a more hopeful condition has opened for the Negro.

COMMERCIAL GROWTH.—One cause of the scarcity of labor and increase in wages at times, in many localities, is the great activity in the lumber and mining districts. Another cause is the tremendous growth which the various cities and industrial centers are undergoing. We quote a few statistics from Washington, containing this information: "The commercial growth of the South in the last quarter century has been little short of phenomenal.

Capital invested in factories has increased from \$257,000,000 in 1880 to \$1,500,000,000 in 1906. The products of factories have increased in the same time from \$457,000,000 to \$1,750,-

000,000. The farm products have grown from \$660,000,000 to \$1,750,000,000. Capital in cotton mills has leaped from \$21,000,000 to \$225,000,000. The most stupendous increase of all has been from 397,000 tons of pig iron produced to 3,100,000 tons, and from 179,000 barrels of petroleum to 42,495,000." Later statistics show that the manufacturing interests have grown to \$2,600,000,000, and the farm interests to \$2,200,000,000. The exports from the South in 1908 were \$648,000,000.

THE NEGRO DISCOVERS HE IS NEEDED.—The Negro man has discovered the undisputable fact that he is needed, that he is an absolute necessity, that he is a wheel of great importance in the machinery of industry. And there seems to be a wide-spread belief among them that the white man owes them a great deal for services rendered by their forefathers, long and faithful, during slavery days. And many harboring this corrupt idea are inclined to collect, promiscuously, as much of this imaginary debt as they can, without arousing too much animosity on the part of the unfortunate debtor. We have found small boys who religiously believe that the "white folks sure owe us ones something." This sentiment undoubtedly causes a great deal of shiftless and unsatisfactory service among this class, and a great deal

of the stealing to which the lower class of servants are yet addicted. During slavery days slaves were often compelled to steal from their masters, and it is an inbred proclivity still prevalent. This is undoubtedly one reason so many believe that the white folks owe them a living. And it is not out of place to say here that a similar sentiment prevails among a class of whites, just as pernicious, who claim that another class owes them a living.

In every age and in every country where society is divided into two classes as in the South, and especially if one of them belongs to a different race, these existing conditions have prevailed. It is only when all have been more enlightened, and a feeling of self-respect has been created, that this feeling of dependence and covetousness can be removed.

HE GOES TO THE CITY.—Since the city offers the colored men better opportunities, they have taken advantage of it, and have left the plantations, where they lived in tolerable harmony with nature, under the soft southern skies, for the whirl, smoke, excitement and trouble-breeding environment of city life. We believe that this environment, more than any other one thing in the Negro race, is the cause of the present restless, turbulent and degenerate element among these people. We give reasons

in support of the above statement in succeeding chapters. They have taken it for granted that all the worst vices the whites are addicted to must be participated in in order to be up to date—in every respect like a white man and woman. And this contaminating influence of the congested city element is rapidly spreading throughout the country.

WE DEPLORE THE FACT that the country Negro has been, and is today, allowed to concentrate in the cities, and is fast accumulating a class of which the better men and women of both races are thoroughly ashamed. We have said allowed. We do not mean by this that the Negro should have been kept out of the cities by force, and evenly distributed throughout the country. He is free, or at least should be, to go where he chooses; but still that which is for the best and highest interest of all concerned should undoubtedly be done. We do not believe that the young people, who have been brought up in the crowded city quarters, could be induced to exchange them for the green fields, and the health and strength of country life until a more healthy sentiment is created. Many thousands are annually dying of consumption and other fatal diseases in these festering slums, and other thousands are leading lives of utter depravity, damning both soul and body, sapping

the very vitality of the race. After careful investigation we are led to say with the strongest emphasis, that *something must be done to check the downward tendency of the race in these city slums*. The white race is as much affected as the black. A white child is exposed to the same disease the colored nurse is subject to. And in whatever other capacity the colored serve the white, the same is true.

Sufficient inducements ought to be offered to those who are yet in the country, and thereby retain their services in the rural districts. As Booker T. Washington and others are doing, they should receive better knowledge of agriculture, be encouraged to improve their surroundings, beautify their homes, and make their habitations more comfortable and attractive, and conducive to higher moral and spiritual sentiments. There are two sides to this question, as to every other. The planter has in many instances abused his power. He has made the lot of the good colored man intolerable by his grabbing proclivity. It has been so with the Negro in the past, and is so today—work, year in, year out, on the plantation, with the hope of better material conditions becoming fainter and fainter as he grows older, till the last ray of the setting sun of his life's ambitions are obscured by the utter darkness of despair, and the poor mortal tot-

ters along in an aimless, hopeless life, until his old aching bones are gathered up and dropped into a hole in the ground in some obscure, weed-covered, desolate graveyard. His skin is black, his ideas of life are crude; yet, no man, who spends a life of toil and devotion, fighting the wolf of poverty continually to keep his wife and little ones together in the little hut in the lane, provided for him by his master, is destitute of ambition; is not without a desire to achieve something, if an opportunity to do so would present itself in a tangible manner. Be man cultured or uncultured, civilized or savage, black or white, he has an inborn desire to achieve something. This poor Negro farmer saw an opportunity to leave, and he left the old plantation behind—the land of the oppressed—and now greater slavery threatens his children—moral and physical degeneracy.

A CRY FOR MORE EFFICIENT LABOR.—At present a cry for more efficient labor is often heard in different sections of the South, especially in the rural districts, which the Negro is leaving.

The planter cannot afford to pay high wages for incompetent labor and make it pay. It has been said that if ten million Italians and other foreigners could displace the Negro population of the South, this country would soon blossom like

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a rose—so far exceeding present prosperity that no comparison could be made. Here, it is claimed, are the natural resources—lumber, coal, iron, and shipping facilities by rail and water; agricultural possibilities, climate, etc.—to make it great. But we believe that the dream of populating the South with European labor will never be fully realized. We have it from personal investigation, and from men greatly interested in the material progress of this country, that experiments made with Italians have proven destructive to the highest social, moral and political interests of the country. They relieve the labor market where placed, it is true; but is this the only interest, prompted by the avarice of the large planters and others, that we should deem worthy of consideration? We would far rather live in an exclusively colored settlement than one exclusively Italian, and we have our reasons.

All that we have seen of the Italian settlements points to nothing conducive to a higher mode of living, and more self-pride in the beautifying and building up of their surroundings, than what we find among the lower class of Negroes. We have also noticed that they and the Negroes often mix, and it does not produce a very desirable progeny. This country needs more Germans, French, Swiss, English and Scotch; first,

to take advantage of the agricultural possibilities; and, secondly, to fill this country with a reliable, thrifty stock.

FOREIGN IMMIGRATION WILL PROVE A BLESSING TO THE NEGRO.

—A far-sighted editorial appeared in the Odd Fellows Journal (colored) of Philadelphia, in June, 14, 1906, which inculcates a hope as well as a prophetic truth, well worth repeating here. It is as follows: "An attempt is made to turn the tide of foreign immigration southward. We hope it will succeed. Many persons seem to see in it disaster for the Negro; we see in it the greatest hope. There is no reason why all of our race should live in one section of the country any more than another. We admit that in factories and in the skilled mechanical trades, colored men cannot find employment in the North. While this is true, it is also true that the great majority of our people in the South are farm hands, and there is no locality in the North or West where a colored farm hand cannot get larger wages than he gets anywhere in the South. There is not a colored loafer in New York, Philadelphia, Boston or Chicago, who could not find plenty of farm work to do at good wages if he would only consent to do it. It must be admitted by all who have made any study of the matter that the more American any locality

is the greater the color prejudice that exists. The South is the most American section of our country, because but few foreigners have settled there in more than a hundred years.

So long as the direct descendants of the present southerner control the South the colored man will have a hard time. If the great tide of foreign immigration shall be turned southward, in another generation, by reason of the mixture of blood, there will be a new southern man to all intents and purposes. The foreign laborer will not put up with the treatment which the colored laborer receives. They will not be cheated out of the crops by dishonest landlords and country store keepers. They will be saving and buying land. The lazy southern white man will not be able to withstand their industrious competition, and will have to move out or disappear as a result of intermarriage. All this will produce a new southern white man. In this is the black man's only hope. Mr. Ogden and the members of the Southern Educational Board think that a new man can be created out of the poor white man of the South by education. We do not believe it. Let the foreigners come in large numbers, buy farms and plant industries, and the white man who lives for the purpose of 'keeping the Negro down,' will gradually disappear."

THE NEGRO MUST BE TREATED WITH AN OBJECT.—We have the so-called “unsurmountable obstacle” to contend with—the Negro folk. The most hated, abused despised, by certain classes of whites, in these free United States of any country in the world. They were not found in the native African jungle as they are, but were made what they are today by the grace of God and the lash upon their bare backs in the hands of a self-styled, domineering aristocracy, and concomitant evils. It ought to now be the business of every conscientious white person to overlook the many faults of this despised people, and try to do them good by firm and persistent examples in the arts of justice as well as industry. In nine cases out of ten you will gain their confidence and best efforts in usefulness by pursuing this course.

CHAPTER III

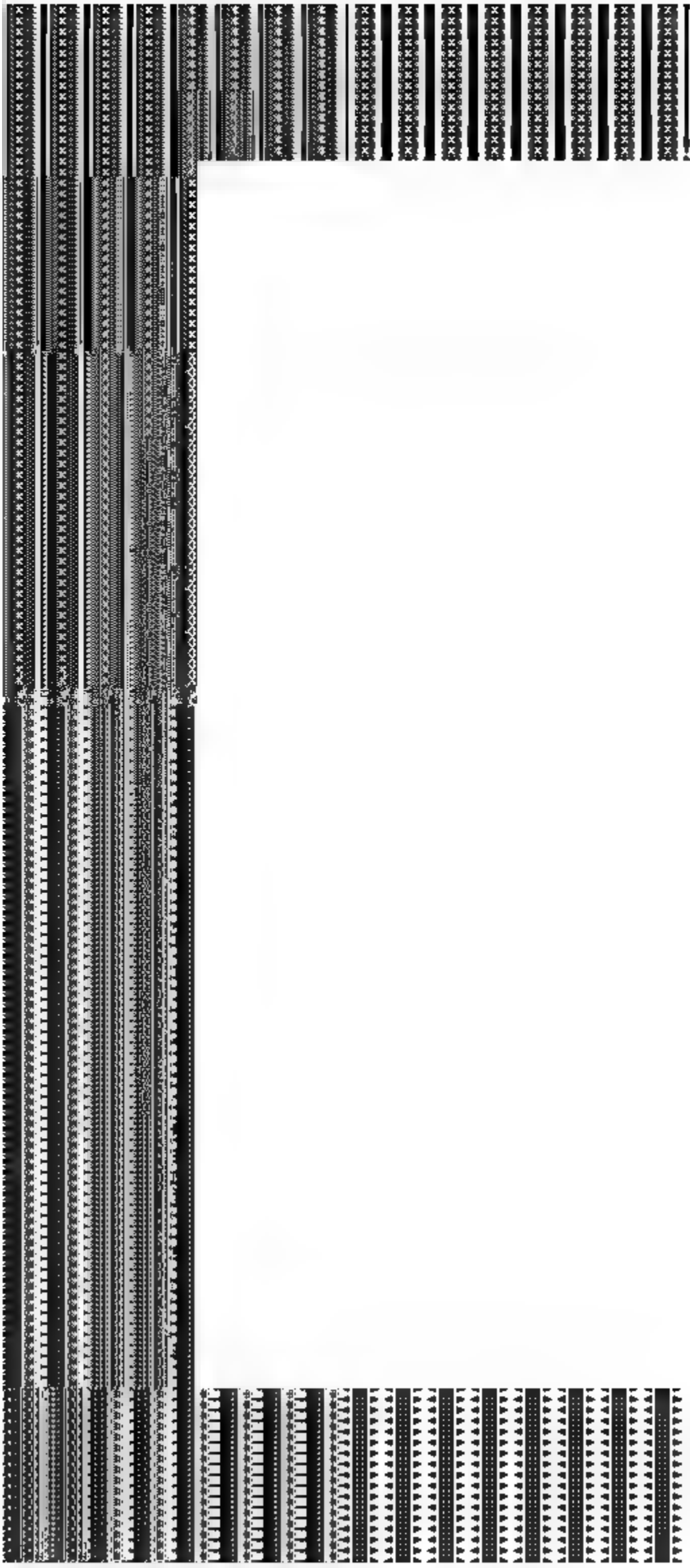
THE "SMART NEGRO."

HOW KNOWLEDGE SPREAD.—"I have no use for a smart nigger." This is a common phrase now often used by an irresponsible populace. Now, what may constitute a "smart nigger," if there is such a being for us to introduce in these pages? Is this term applied to all educated Afro-Americans, or to a certain class only? We shall soon see. First, he is supposed to be one who has come in contact with the outer world; one who has left his rural surroundings, the ancient traditions, the submission and obedience to the "old Massa in de big house on de plantation befo de wah." Secondly, it is the offspring of this old slave class now being educated and made mentally independent, and to a marked degree self-reliant. The process of awakening of the class above referred to has been long in progress. And in this connection it is well for us to remember that in case slavery had been prolonged to this day it would have been impossible, even under the most adverse conditions, to keep all the Negro people in ignorance and illiteracy. The history of slavery testifies to this fact. These people were the quickest of

any barbarous race on earth to perceive the touch of the magic rod of civilization, not excepting the Japanese in their willingness to learn and rise. This characteristic was discovered by the great patriarchal planters long ere slavery was abolished in the South.

THE OLD PLANTATION SLAVE SCHOOLS.—In Louisiana, for instance; they conceived a plan of educating their slaves for more efficient service, that was so wise and enlightened, and it is proved, so substantially beneficial, that it would be well to take it into consideration, at least in some particulars, in the study of the present race problem. Long before "Uncle Tom's Cabin" was written, and while yet great slave-holding magnates regarded slavery as an establishment beyond the reach of social agitation or political vicissitude, wise and kindly members of the ruling class had conceived and set in motion a system whereby slavery could be robbed of its most repulsive aspects, and be transformed into an agency of exaltation. These men were not doctrinaires, but they were humanitarians. They loved their slaves, who formed a large part of their active life and thought, and they felt it their duty to lift them out of the mire of degradation and subjection, if such a thing were possible. Thus it came about that schools were established on hundreds of planta-

tions; nothing like our modern schools, of course, but just the plainest and simplest agencies of experiment and observation. The main object and idea were to disclose the special latent gifts, proclivity or talent of the scholars, and to cultivate and mature them to their highest degree. Special gifts and tendencies were ascertained, developed, perfected. And so it followed that thousands of slaves became bricklayers, carpenters, blacksmiths, tailors, engineers, sugar bailers, artisans of every kind, including even musicians. In many parts of the country there may yet be found ancient buildings, entirely erected by skilled slave labor. They were permitted to pursue their vocations in freedom, merely paying to their masters a small percentage on the assessed value of the individual. In all respects they were at liberty. They lived where they pleased, could acquire their own homes if they wished, and accumulate their own property; and in all these respects were protected by law. It is said, and no doubt true, that the Negro who dwelt under this dispensation, seventy-five and more years ago enjoyed more actual freedom, and received more substantial and respectful consideration, than do his descendants today, who are excluded from many branches of industry by white labor. Long before the war there were a few schools for Negroes in Delaware, Virginia, and



other slave states further south. Free Negro children often attended the white schools. Instruction was given them everywhere, often by members of their master's family, even in violation of the existing slave laws. And where education was totally denied them they still possessed their native capabilities, their natural shrewdness, which no master could pluck out of their soul.

CHIVALROUS SPIRITS. — Chivalrous spirits often manifested themselves in their intercourse with their superiors, especially when treated with kind consideration by them. Their faithfulness was often beyond computation. Let us relate just one case here to illustrate our point: In South Carolina we came across seven sons who own seven farms. Back of these farms is a bit of history interesting to all students of human nature. Before the emancipation of the slaves the owner of the father of these seven sons was challenged to fight a duel. The old slave heard of this, and knowing his master was a poor shot, went the night before and killed the man who made the challenge. Upon investigation it was found that the old Negro had done this on his own accord. Of course there was no way to save his life, and he never tried to save it. After slaying the would-be slayer of his master, he immediately made the confession and gave him-

self up to be hanged. We abhor the crime; we revolt against it; but the fact remains uppermost that the poor old slave, by weighing his life and the life of his master in the balance, decided that the life of his master was of more importance than that of the poor old chattel he was. When the master died he willed to each of the old slave's children a nice little farm, and we have heard it said that he did a just deed.

THEY ARE BOUND TO RISE.—Cases of a similar nature could be multiplied indefinitely; and some of the most heroic deeds done in the olden times were unrecorded and unrewarded. Thus we maintain that a truly worthy class of men, bond or free, of whatever color, will rise sooner or later and come to the top, and will not be downed. We recently read the account of an old northern soldier, who was all over this country during the war. He speaks of the underground railroad and especially of the remarkable accurate knowledge displayed by the colored people, about "Lincum and his sojes," during the war. Knowing these people we can well imagine that every word spoken by southern whites, concerning the then important question, was carefully stowed away by slaves, who made every effort to hear and learn, absorb and repeat what they heard. Thus knowledge of existing conditions spread, opinions were

formed, compared and passed on. Southern whites, who were opposed to slavery, did something to help spread a knowledge of things among them. Now, if these people had such a fair knowledge of "Lincum and his sojes," so many years ago, what knowledge of Lincum and his sojes ought not their children possess today? The more we investigate this matter the more are we convinced that there is a process of evolution going on among these people that cannot be ignored or suppressed; and if our colored reader believes that this process ought to be carelessly considered, with regard to a better understanding and closer relation with the white race, he had better deport himself to the haunts of his fathers and shed his clothes of civilization in the jungle.

MAY AS WELL CONFESS IT.—We (North and South) may as well make an honest confession: The Negro, the Afro-American, the Colored Caucasian, are fast outgrowing all bounds of what a white populace in America, deep down in its heart, believes they ought to be. Among them are organizations of tremendous influence and binding character. The idea, if entertained by northerners, that the Negro is not organized, cannot make a united effort in any line if he desires, is not true. When the best interests of his people are at stake, he can,

if he choose, stand united, organized, ready for an emergency if it should arise. There is not only organization, but a tremendous amount of brain and executive ability back of it.

NOT WEAK AND HELPLESS.—Outwardly he may yet appear weak and helpless, but in years hence, when ignorance and the Leopard's Spots have entirely disappeared, we shall see him in full possession of his aspiring rights. It is not the church or religion, which has done and is still doing a great deal, that has alone wrought these conditions. Schools bring him enlightenment, and fraternal organizations, such as Free Masonry, Odd Fellowship, etc., have taught him the trick of how to cement his best interests. Few whites have any idea of the universal understanding, the dominant current of interest, which prevails among many of them. They may be despised, abused, misused and ignored, by the class just referred to, but as to weakness—in many sections of the South they are not to be considered as weak and helpless as may be supposed, or as may appear to a casual observer on the surface.

WILL NOT SUBMIT TO WILES OF WHITE RELATIVE—They are by nature not a vicious, treacherous people; on the contrary we find them rather open-hearted, kindly disposed, sympathetic. For example, we will relate and

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from life.

illustrate an incident that came under our observation on a plantation in Alabama. A large, strong Negro had committed some misdemeanor, was tied to the whipping-log and whipped by his boss. When he was untied he straightened up and said in his most polite demeanor: "Boss, gib me chew 'bacca." This is a fair sample of a rural character of the black belt; but this admirable good humor could, of course, not be universally applied. The mulatto and other specimens of the white man's paternity, which seem more prominent in towns and cities, and which have more nearly the characteristics of the white man, do not submit so willingly to the wiles of their white relatives, without feeling the blood of their parentage boil in their veins. This black brother may feel the same sting, but refrain from manifesting it. He is the embryonic gentleman.

WOULD BE NO RACE QUESTION.—

We do not hesitate to say here that we are fully convinced of the fact, that if the white man had absolutely abstained from crossing with the Negro on this continent, there would be no race question to solve in America for many years to come. An absolutely pure-blood African is hard to find in many parts of the South. It is indeed a case of self-approbation. The white man's blood in the black man's veins cries today for, and instinctively demands, recognition; and it

would be a careless observer, indeed, who does not discern this fact.

THE WHITE MAN'S BLOOD.—A well-known business man of Mobile, Alabama, told us years ago that the only tangible hope of the colored man in America was "the white man's blood in his veins." At the time we could not yet sympathize with such a, then to us, shocking view; but we have long since realized the undisputable fact conveyed in that statement—viz., that assimilation by amalgamation will prove the only ultimate settlement of the race question in this country, provided, however, that other legitimate means be employed therewith, and scientifically carried out.

THE WHITE MAN STANDS ACCUSED BEFORE GOD.—At present the southern white man stands accused before God and all mankind. His colored offspring are legion, and largely disowned and ignored by him. A crime has been committed. The keen knife of justice must at last cut to the quick! The criminal has gone free, and they of innocent birth have often borne the punishment at the hands of the evil-doer. But, nevertheless, we believe justice will ultimately prevail. History repeats itself. Let such men as Tillman, Vardaman, Dixon, Watson, and many others cry: "Keep the nigger in his place." Let the north-

ern man settle throughout the South at a rapid rate, as he is doing at present, and have his say. A real American (smart) Negro is not imported stock. It is homebred, right down in the woods, on the prairie, in the city and town—everywhere in the broad Southland. He is a new creation, as Luther Burbank would say; the result of many years of intimate relations with his white superiors; and he is not a real Negro. Can these superiors today ignore and condemn the result of this relationship? The “smart nigger” is ninety per cent a man of marked Caucasian characteristics and not a Negro at all, in the true sense of the word: but a man of color, a true Colored Caucasian, the son or grandson of a white parent.

To our mind the “absolute separation” of the races, so much spoken of and agitated at present, and believed in by some prominent colored and white men, should have been absolute before so many hundreds of thousands of mulattoes and quadroons were born. Let us get out from behind the mask of deceit, once for all, and tell the naked truth in this regard.

NEGRO CANNOT BE DEPORTED.—Such talk as the deportation or absolute separation of the colored people is too absurd to think of seriously.

A certain criminal class, dangerous and un-

profitable to the State may be thus treated, but not respectable citizens. The Chicago Chronicle said some time ago: "Somehow, in some way, the white people of the South and the Negroes have got to live together. A *modus vivendi* must be established, for if anything is certain it is that all propositions to colonize the Negroes or to deport them are impracticable. There is no place to which to send the Negroes, and if there were such a place the Negroes would not go.

Southern politicians like Senator Tillman, and southern newspapers like the Charleston News and Courier talk airily about the separation of the races, but neither Mr. Tillman nor the editor of the Charleston News really believe that the thing is possible. This is because any rational man must realize that the task of evicting 10,000,000 of people from the land in which they were born would mean wholesale slaughter—slaughter so appalling that not the most rabid negiophobe would invoke it. The Negroes certainly would resist the effort to deport them. We need not go into the right or wrong of the matter at all to be certain that the blacks of the South, born there and citizens of the country for several generations, would to a great extent resist with force an effort to expatriate them. If only one in ten of them resisted, the struggle to

evict them would be the bloodiest in the history of mankind. The hunted man defends his home to the death. But all these probabilities and suppositions are idle in the face of the fact that there is no available place to which to deport the Negroes. Liberia is too poor and weak to undertake the assimilation of such a tremendous new population. German South Africa has enough trouble with her blacks without wanting any more. The British possessions in Africa are equally averse to the immigration of more Negroes.

No place on the wide globe offers a welcome to the American Negro, especially if he were to come by hundreds of thousands. He was brought to this country by compulsion, we may be sure that he will not leave it through persuasion.

Moreover, in spite of Senator Tillman and his newspaper echoes, the South will not permit the Negroes to leave, even if they were disposed to do so. Who would replace the Negro in southern agriculture and manufactures? Where would the South get the men to cultivate its cotton and wheat and sugar and oats? Until these questions are practically answered we may ignore the deportation plan.

The Negro will not leave the South for two reasons—first, that there is nowhere for him to

go; and secondly, because the southern whites would not permit him to go upon any consideration."*

We ask this sensible question: Can any people have a more legitimate claim on any country than the colored man of the white race?

AN ENDLESS RELATIONSHIP BETWEEN THE RACES IN THE SOUTH.—The American Colored Caucasian is distinctly a native of this country. He could not and would not recognize any other. His relationship often runs like an endless chain from his white parent through succeeding generations. Where could that chain be broken, should the deportation scheme be inaugurated by the state or government? His mother, grandmother or great grandmother was a Negress, no doubt, but does that make him a criminal, or a confirmed anarchist to be banished from American soil? No, not if there is an infinitesimal tendency to justice left in the dominant white American. It is too well known that the greatest men and women of African descent in America, are the direct or indirect offspring of some of the best and bluest blood in the country. Separate all these from the Negro race, to which they do no more belong than to the Caucasian race, and the

*See "An Optimistic View of the Negro Question" in our resume.

INFORMATION



black sons of Africa, in this country, would be a lonesome fraction of acquired civilization. The fact is undisputable, the black man cannot get along without his brown and yellow brother; neither does the white brother care to separate himself entirely from his colored kin. If there is to be any separation, it ought to be a thorough one. There ought to be a law prohibiting the black-skinned Negro from intermarrying with the white-skinned Caucasian Negress, and vice versa. If the frequent mixing and mating of these classes is not intermarriage, what is it? The southern lawmaker ought to look into this matter, and prevent the Negro from further mixing with the mixed, so the mixed may only mix with the mixed, that their colored offspring may not lose their identity. If he prohibits one class from mixing, he should be fair and prohibit all mixing.

► GIVE CREDIT WHERE IT IS DUE.—Negro writers often misplace credit in lauding men and women who have some Negro blood in them, and who have achieved success in life; attributing that success or intellectual ability entirely to the race. We will take an example out of a book written by a man who is himself of mixed blood. He starts out in giving the genealogy of a certain well-known man as follows; "His father was a white man, and his mother

was three parts white." He ends by saying, "He was a life-long Republican, and a man of whom his race should be proud." What race? His own (Colored Caucasian) race; the black or the white? Which? This writer has, of course, the big, black race in mind. He would make the reader believe that this man's talent or intellect is all "black." But if he really means to convey the idea that this man's own people, the Colored Caucasian race, should be proud of him, then he gives credit to the ability, capacity and intellect of this wonderful new race, where credit is due.

When the Negro, like any other race, is mixed with Caucasian or any other foreign blood, his greatness or capabilities can no more be attributed to the black blood than to the foreign blood in him. When Negro writers speak of the wonderful advancement of the Negro, let them be fair and not palm off on a reading public the remarkable intellectual growth and capability of a mixed people as all "black greatness." When we speak of Negro greatness, we ought to confine ourselves within the bounds of genuine, unmixed magnanimity, and not sandwich in every fair-skinned man and woman the southerner calls "smart nigger."

We have said before that ninety per cent of the so-called "smart niggers" of superior cap-

ability are of mixed breed; and that this assertion we wish our readers to bear in mind. 'Also the further fact that the most progressive people in the world have always been more or less of mixed stock—that progress and commingling go hand in hand.

SOME SMART NEGROES.—We wish we could give several hundred names, emphasizing the foregoing facts, but we can only give the names of a small number of men and women here, owing to space. Our readers will kindly remember that we give the below names merely as illustrations, and that there are hundreds of others equally as worthy of a place among the noted men and women of mixed blood in the race.

Honorable Frederick Douglass was considered the most noted Negro in America. One-half Caucasian. Great orator, anti-slavery editor, marshal of the District of Columbia, Recorder of Deeds of Columbia, a leading Republican. Born about 1817, in Maryland. His second wife was a white woman.

Professor Booker T. Washington, one of the foremost educators in America. One-half or more Caucasian. President of the Tuskegee Normal and Industrial school; champion of Negro industrial education, noted orator and successful financier and teacher. He was born

at Hale's Ford Post-office, Franklin county, Virginia, April 18, 1856. His mother was the cook on the slave plantation, and named Jane Furguson. His owner was James Borroughs.

Honorable P. B. S. Pinchback, successful Negro politician. Lieutenant Governor of Louisiana, United States senator, lawyer, prominent Republican, man of wealth. His mother was known as a mulatto who may have had some Indian blood. His father, Major Pinchback, a Mississippian, was the owner of his mother, by whom he had ten children. In 1836 Major Pinchback went to Philadelphia with his slave wife and manumitted her. She remained with him after her freedom.

Honorable Theophile T. Allain, State's senator of Louisiana, agitator of educational measures and internal improvements in his state. Politician and business man. Born October 1st, 1845, on the Australian plantation; his mother being a pretty brown woman, his father, her owner, was Sosthene Allain, a millionaire of great culture. This gentleman set aside the custom of the land and treated his little brown wife with the greatest respect, surrounding her with all the comforts and pleasures at his command. He loved his son Theophile so intensely that he often refused to dine without him at the table, and when traveling abroad he accompanied him.

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Rev. Henry McNeal Turner, D. D. LL.D., bishop of the A. M. E. Church. Philosopher, politician, orator, eminent lecturer, author, intense race man, United States chaplain, etc. He was born near Newsberry Court-House, South Carolina, February 1st, 1833. He is the oldest child of Howard and Sarah Turner. His father's ancestry was but little known to him as his mother was a German white woman, but on his mother's side it is well known, she being the youngest daughter of an African king's lineage.

Rev. Lemuel Hayes, A. M., who was born in 1753 of an African father and white mother, and who was a distinguished theologian—the first titled man of Negro blood in America—should not be forgotten by his people or the white race as a remarkable man of mixed African and Caucasian blood. A historian speaks of this early admixture of the two races as follows: "A native African and a white woman! 'Holy horror!' cries somebody. 'How curious they did not hang him.' They were honorably married and he was popular. The black face was a thing of beauty to his wife, who saw a man with an intellectual soul and loved him. Love laughs at locks and bars, and even the color of a man's skin. Both parties will cross the line."

Honorable Josiah T. Settle, A.B., A.M., LL.B. An able lawyer, eloquent orator, legis-

lator. Was assistant attorney-general of Shelby county, Tennessee, etc. He was born September 30, 1850, on Cumberland Mountains, while his father and mother were en route from North Carolina to Mississippi. His parents were named Josiah and Nancy Settle, Nancy being the slave wife of Mr. Settle, who belonged to the famous Settle family of Rockingham, North Carolina. He had no white wife at the time he began to raise a family with his slave. After a few years residence in Mississippi, he manumitted his children and their mother. But he was informed that he could not remain in Mississippi, as the laws of that state forbade "free niggers" to reside therein. In March, 1856, he carried them to Hamilton, Ohio, where he bought them a house and located them, spending his summers with them and his winters on his southern plantation. Then another difficulty arose. His northern neighbors informed him that he could not continue his relations with the woman unless he married her. He answered: "That is what I have always desired to do." In 1858 the mother of his children became his lawful wife in the presence of their children, and by that act also legitimate. He espoused the Union cause when the war broke out, and remained with his colored wife until his death in 1869. This is one of the most beautiful ex-

amples of the love and loyalty of a southern gentleman, for his children and their mother of color, that we can find in the history of that dark day. It reminds us of a number of like cases, as we have found them at the present time in many parts of the South. We regret to say that this country is just as much in the dark thralldom of slavery for the colored woman who has found her affinity in a white man, as it was in the days gone by, as far as a legal union is concerned, and her rights before the law as a legal wife.

Colonel Robert Harlan, born in Mecklenburg county, Virginia, December 12, 1816. His father was a white man and his mother three parts white. He was a shrewd, persevering business man, a legislator and public-spirited man. He resided in England a number of years.

Samuel Jefferson Davis, successful business man, a millionaire. Born on the Davis plantation in Mississippi, in 1840. When Jefferson Davis was chosen to the highest office in the Confederacy his slave, Sam, went to Milledgeville, the first capital, with him. At the close of the war, Jefferson Davis gave him \$500.00 and told him to move to the North to live his new life as a free man. Sam obeyed and is now one of the richest Negroes in the country.

Rev. Bartlett Taylor, a financier and one of

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derson county,
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what nationality he belonged. It is certain, however, that he was of Dutch extraction. His father was born in Hackensack, New Jersey, but moved to New York with his parents when a child. It is certain that through the veins of Bishop Varick flowed the blood of the Negro, the Dutchman and the Indian. The great dome of his cranium shows him to have been the possessor of a remarkable mind. In him seemed to have centered the characteristics of three races, in that early day. Rev. B. F. Wheeler, D.D., who is the author of a book on the "Varick Family," has this to say of James Varick's genealogy: "In the history of New York city the rich and distinguished Varick family has figured most conspicuously in its social, political and commercial life for the last two centuries. One of the members of this cultured Varick family was mayor of New York city. The Varick Bank of New York city is named in honor of, and controlled by this same strong and influential family. Varick street, on which I have walked many times, which runs from Clarkson street to Canal, is also named after this distinguished family. It is possible that Varick's mother at one time was a slave in the family." This same biographer of the bishop states that the hair of this man was straight and his beard curly.

Among the leading colored Caucasian women

we would mention Mrs. Mary Church Terrell, Mrs. Josephine St. P. Ruffin, Olivia D. Washington, Fannie Barrier Williams, and a host of others, equally noted.

THE FULL-BLOODED NEGRO HAS TALENT.—In this chapter we have perhaps made the impression that we do not give any credit to the ability of the full-blood African who has exhibited wonderful mental capacity and natural capability in many instances in this country. We wish to say that we give full credit to the pure-blood Negro, for all that he has done in the way of exhibiting his ability to obtain a full grasp, in many instances, of the learning of the Caucasian. He has by no means been entirely exempt from becoming a “smart nigger.” In each succeeding generation he climbs higher and comes nearer the recognized standard of the Caucasian mind.

Extraordinary ability is rare in any race, and it is not confined to any one race, but is about equally divided. It may be latent in the full-blood Negro in America, to a large extent, but it is by no means absent—no, not even in the wildest African savage. Many African slaves brought to this country had the high intellectual forehead of “Uncle Tom” in Uncle Tom’s Cabin, and these “niggers” were always considered dangerous by the slave dealers. Before they set their

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foot on American soil they were ordained by Nature to become "smart niggers." By some mysterious process of evolution Nature had already endowed them with a marked mental capacity. But was it of late formation—this superior intellectuality in the savage African? We think not. The same dark-skinned people had possession of it before the pyramids were built.

We do not know the ancestry of Phillis Wheatley, the little African slave girl, who possessed such a wonderful intellect. She may have had the blood of Princess Tharbis, the daughter of the powerful Ethiopian king whom Moses married, in her veins, for all we know.

We do not know the ancestry of Toussaint L'Ouverture, that Negro soldier, statesman and martyr, who stands without a parallel in the history of the modern Negro race. He may have had the blood of a great Pharaoh coursing through his veins.

From the earliest history the Nigritic or Hamitic branch of the human family has been the "mixer" of the world. In Africa superior blood has always mixed with the inferior, whenever coming in contact with it. In America it does the same. While the direct or indirect admixture of foreign blood evidently gives superior capability in the Negro race in America as well as in Africa, there have been some instances in

which giant intellects have developed in the apparently pure-blood Negro of today. The Negro is more capable of mental growth, taking him as a whole, than any other unmixed primitive race. But this book is not written to prove to our readers that pure blood is an infallible sign of mental and physical superiority. Today the theory of pure-blooded superiority falls flat. Any one advocating it is either prejudiced or a fool, or both. This is true of the white race as well as the black. It is our object to repudiate this theory in this book. The civilized world has outgrown it, this country proclaims it a lie; ignorance and racial prejudice alone worships at the altar of this egotistical, pure-blooded shrine in America.

CHAPTER IV

EDUCATION AND EQUALITY

EDUCATION IN A REPUBLIC MEANS EQUALITY.—As long as there are some people illiterate and some educated, in a republican form of government not thoroughly Christianized, so long must there necessarily be social differences and a marked inequality; but in no republic can there be an inequality among its citizens when all have obtained an education at the expense of the state. Furthermore, there can be no radical race distinctions, color lines, castes, etc., among its intelligent citizens, as they are directly opposed to and detrimental to the highest principles and ideals of a true republic.

The race hatred, as manifested at the present time between the white and colored people, is the drifting sand under the foundation of our republic. If education will not eradicate this anti-Republican spirit of race hatred, then this flaw in the foundation of our country will wreck it, and we shall experience a calamity!

Equal educational advantages and equal ability make all men equal if nothing else can, regardless of race or color, and to contend otherwise betrays rank idiocy or helpless egotism.

No people have a moral right to provide educational advantages for another people, and then, when educated, brand them as social inferiors and political outcasts. When their minds have been trained, redeemed, refined,—made capable of meeting, on intellectual ground, any man of any race on earth,—there can be no inequality. What folly it is, indeed, to allow, or be the means of allowing, the white, yellow, brown and blackest Negro an education, and then become a menace instead of a blessing to his country? The prime object of education, of free schools, is to make better citizens. If this object is defeated education is a curse and not a blessing, and ought to be prohibited for the best interests of the land.

We wish we could impress, with life-long indelibility, upon the minds of all whites, North and South, the tremendous fact that equal social privileges must be extended to the educated colored people, as well as political and industrial rights, or every opportunity to obtain an education must be absolutely closed to them at once. Few people realize what fifty years of struggle upwards have accomplished among them. At the beginning of the war of the rebellion the illiteracy was almost one-hundred per cent; this proportion has been decreased to forty per cent for the country at large and to forty-five per cent in the South. Now that a firm footing has

been obtained, what will not another fifty years bring forth? There will be little or no illiteracy found among them at that time. We wonder if there is one intelligent reader of this book, no matter how embittered he may be against the Negro, who believes that ten, twenty, fifty million people—educated American people—will submit to the base inferiority to which they are subjected today. Show us a single instance in history where such a thing was possible among any people of any nation or race. There is no use for the Tillman and Vardaman crowd to try to convince the country that the educated Negro can be “held in the tongs of the law,” as the Mississippian puts it. He is bound to procure an equal privilege in holding the “law-tongs.” A horse or mule may be a silent partner in the development of a country, but not a thinking, educated man. An educated Negro is not a mule or other beast of burden for a white man to ride. If he attempts to ride him he is bound to kick.

BRUTE FORCE MAY BE USED.—If the race prejudice on both sides is an incurable insanity, if the method we suggest of disposing of the undesirable element, and the assimilation by legal amalgamation of the eligible is impossible, then the race problem can settle or solve itself only by falling back on the brute or prim-

itive condition of man, when ultimately the fittest will survive. Such retrogression is possible, but not allowable in this late day. The civilized world would protest against the extermination of the colored population in America. The North would put its big foot of protest on the neck of the race hating anarchist and forbid it. When a crisis arrives it would not allow either race to take advantage of the other. A race war would be impossible with the interference of the North. No matter how well the South might be prepared for the struggle, its cause would go down ignominiously. And in case the crisis arrives when the United States is in a fierce combat with the Japanese, the cause of the Negro would win without the interference of any white-skinned nation, and the southern states would come permanently under the control of the Japanese government.

THE JAPANESE MAY OWN THE SOUTHERN STATES.—If the educated colored people of the South are permanently deprived of their citizenship and equal opportunity by the southern whites, it will only be a matter of time when the southern states will fall into the hands of the Japanese. The Japanese are looking for a footing on American soil. Because of their color they have been insulted and excluded from the States. Ten million colored

people are in sympathy with this yellow brother, and would welcome him with open arms should he decide to cast his lot with them. The Japanese and Negro are the greatest fighters in the world, of this we give scientific proof in another chapter.

Should these two races ever unite and amalgamate on American soil, the most powerful nation the world has ever known would in time result. What such a union would mean to the American Caucasian is easy to foresee. And, for that matter, it is just as easy to foresee the possibility of such a union. It is within the power of the whites of the country today to promote or retard such a union, just as they will it. The Negro will love the white man if the white man will love him. If education will not fit him to take up life with equal opportunities with his white brother, should some unknown colored brother appear and offer him equality, he will accept it with a glad heart.

The southern states are peculiarly fitted to receive the Japanese, and they would feel at home among the black, brown and yellow people already there, and the Negro would no longer be disfranchised and held "with the tongs of the law" because of his color.

The southern white man fears Negro domination, but if he believed in fair play toward

the educated colored man, and would seek his best interest along with his own, there would be no reason to fear him. This fear betrays the weakness of the white man on the one hand, and the power of the Negro on the other. It is only the sworn enemy of the colored man who fears him. Mr. Jas. K. Vardaman, ex-Governor of Mississippi, we have heard make a public confession that he feared "nigger" domination. He is the Negro's enemy, notwithstanding his declaration that he is the "niggers' best friend." The friendship he bears toward the Negro is similar to that of a cat toward a mouse. He likes to deride, belittle and damn them; he likes to play with them to his heart's content, and then—"put them where they belong."

Should the Japanese obtain control of the southern states these men will move out. The Jap is as much of a "nigger" to these men as the Afro-American. In the Vardaman state Italian children were in one instance debarred from the public school because of color. They also were classed as "niggers," but they contested the claim to a black heritage and were finally admitted to a white school.

A GREAT ARMY OF CHILDREN.—We see with our mind's eye a great army of children—black, brown and yellow—with bright, anxious, eager, inquiring features—thousands of

SCHOLARS OF A BLACK BELT DISTRICT SCHOOL.

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SPOTS

them—distributed all over this great Southland. Many very poor, half-clad, barefooted, tramping miles through heat, cold, rain and sun—for what purpose? To gain that pearl of great price—an education. Their minds are alert. They feel, hear and absorb. Their brain fibre is refined, Casualty and Comparison, the reasoning faculties of the mind are enthroned, and like a flood of heavenly light knowledge is poured into their souls. They see visions of the future, when they can take an active part in the affairs of life. They have ambitions too, and want to rise. One day they find themselves ready, well equipped for their chosen vocations, but they hear it: "Stay down there, you nigger, stay down!" and they stay down a little longer.

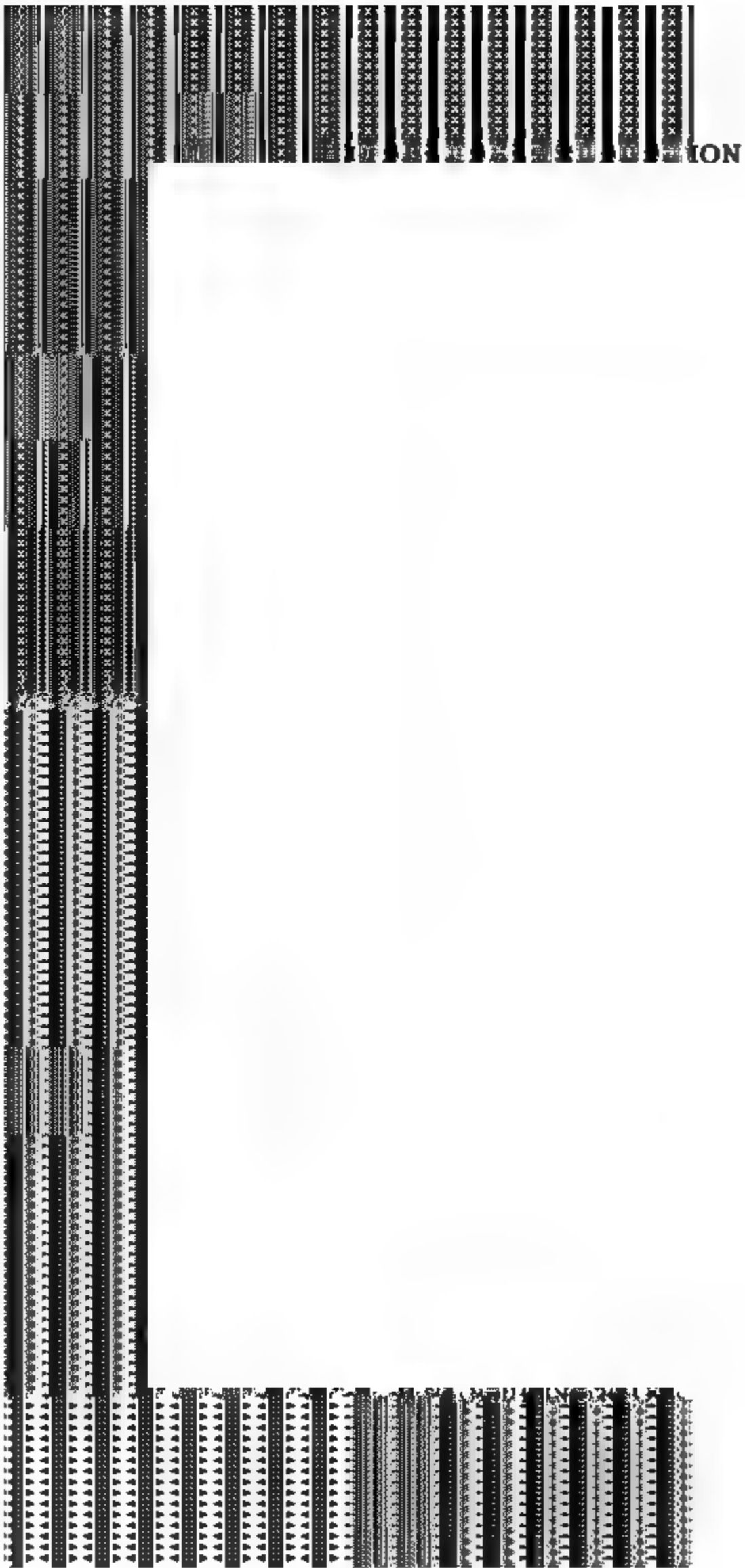
WHAT THEN?—President Gompers, of the American Federation of Labor, has said: "Labor today stands erect, looking the world in the face, insisting upon equal treatment and equal opportunity, and resenting any attempt at injustice or wrong." If you substitute "the educated Negro" for labor, in reading the above quotation, you have just what we wish to impress upon your minds. This is a paramount fact. The educated colored people are beginning to quietly resent the indignity to which an ignorant white populace often subjects them. These whites envy the Negro an education, as they do those who by thrift have accumulated property.

SOUTHERN WHITE ILLITERACY.—

In many parts of the South thirty-five per cent of the white natives are illiterates. Many of them are semi-barbarous, and live in the most degraded and poverty-stricken condition imaginable. The educated and prosperous Negro looks down upon these helpless creatures, and believes that they are inferior to him, intellectually and socially, which is a sad fact.

A story is told by a traveling man who crossed the country from one city to another with a team and driver. After traveling all day in a road torn by rains, and obstructed by high stumps and fallen trees, night overtook them—a real southern night in the woods. After losing their road and bearings they hopelessly wandered about until they spied a light. After much trouble they succeeded in reaching it, and found white natives living there. Could they stay over night? They most assuredly could.

Supper was prepared for them in the fireplace, they never having used such a “new fangled thing” as an iron cookstove. The house contained two rooms, and in them a few pieces of homemade, rough furniture, including a bed. The travelers were tired and wondered where they could sleep, there being six children and the parents in the house. After supper they enjoyed a very interesting, if not intellectual,



conversation with the old folks. They noticed that one child after another climbed upon the bed and fell asleep, and was then placed in the corner of the room on the floor, until all six laid there in a row. Then the old folks retired to the next room and told their guests that they might now "go to bed." The travelers were tired and soon fast asleep. In the morning they awoke early, and to their utter astonishment they found themselves lying by the side of the children on the floor, while the old folks were snugly "tugged up" in the only bed in the house. The author has never had the experience of being transferred from a bed to the floor in his sleep, but the rest of the story is a literal fact.

We take from the Woman's National Daily, St. Louis, Mo., the following timely editorial under the head of "A Story and a Moral."

"A South Carolina contemporary, in advocating compulsory education in that state and denying that it would mean Negro domination, goes out of his way to vouch for a little story told of a woman who has spent her life as a school teacher in that state. The school teacher says: 'On my father's plantation were two families, one white and the other black, living as hired laborers. The head of neither family could read or write. Naturally, I tried to get the parents of the white family to send their children to

school. The Negro parents sent their children to school voluntarily. When cotton picking time came, the weighing and recording of weights, even of the white family, fell to one of the Negro boys who had been taught to read and write. Today that Negro boy, now a man, owns land and is a taxpayer. Every child of the white family is illiterate and not one owns land. I have tried to get at least one of these white children, now a mother, to send her children to school. She, like her parents, refuses to educate her children, saying that if she sent her girls to school the first fruit would be love letters to some man.' "

The Southern American Weekly (white) says editorially: "There are many homes among the poor white people in the South today that contain inmates who are scantily provided with the bare necessities of life. The children are without nourishing food and without proper raiment. In parts of the year not a few of our white people in the rural districts live without meat. It is no unusual thing for them to be without flour bread. They are so poor because they are so ignorant, and they are ignorant because the South is in the hands of an oligarchy that has thought no more of the welfare of the white masses than they have thought of the black people.

Did not the oligarchy defeat the Blair bill for national aid to education? Did Alabama need national aid for education? Let the fact that out of 600,000 children of school age in this state there is an attendance of about 200,000 in the public schools, with an average duration for the year of 102 days, let this fact make answer.

It is a great political system to disfranchise people on account of ignorance that the disfranchising authority is the more responsible for than is any one else. Heaven have mercy on the oligarchy."

The fact is evident to our readers that the same forces in the South which endeavor to keep the Negro down and in ignorance, keeps the poor white masses down and in ignorance. The political machine is the master of the situation. The people are not consulted. In the same paper quoted above is the following: "There is no real popular government in the Southern states and no real democracy anywhere in the South. We all know this. The masses are now, and they have always been, a nonentity in the South.

The oligarchy has run things in government and in every other relation of things down here. It is and has always been, in effect, 'the people be damned!' And they are."

These poor, degraded people do not even realize that they are in the direst kind of slavery, a slavery which chains the soul as well as the body. And the fact that they are white makes them more helpless, because of their belief in their superiority over the fast advancing Negro people.

While thousands of black families yet live in one and two room cabins, there are many hundreds of white families living in precisely the same condition, and the illiteracy and poverty is the same in both homes. It is a pitiful sight to witness these white people in their poverty, especially if one takes into consideration the opportunities and advantages they have in the way of improving their condition, if they would. The author has witnessed the direst poverty in his work in the slums of Chicago, but he has never witnessed anything so hopeless as a species of poverty in a country that flows with milk and honey.

DARKEST AFRICA IN AMERICA.—There is no need of a darkest Africa in America, much less of a semi-barbarous white people. The North and South spent millions of money and thousands of precious lives in the war of the rebellion, because of the presence of the Negro. That sacrifice and devastation of both sections should forever be a warning and suffi-

ciency against future entangling. Both sections should, long ere this, have made a more persistent and sweeping effort to educate the masses of both races in the South.

Dr. John W. Abercrombie, president of the University of Alabama, a southern gentleman of broad, liberal and philanthropic views, delivered a lecture at the Citronelle, Alabama Chautauqua, in 1909, on "Lawlessness—Its Cause and Cure." He emphasized the fact that the South must educate its white and colored children alike in the true principles of citizenship. He condemned, in the strongest terms, the present lynching evil. He said that many times a Negro is lynched for no other crime than that he was black. He said that the schoolhouse was the only avenue through which a better feeling between the races might be brought about. He contended that the teachers in both the white and colored schools of the South should inspire in the children a true regard for each other. The wrong influence at home, he believed, was responsible for a great deal of the race trouble and prejudice. He said the South was too poor at present to educate all its children. To tax the people for sufficient money to run the schools would be like confiscating their property. Under these conditions he believed the whites should be educated first, and educated right. If the whites

received the right kind of education they would educate the Negro in turn. Since the South was ruined through the war, and left with millions of ignorant Negroes on their hands, he believed that the government ought to appropriate at least three and one-half million dollars per annum for the education of the masses in the South.

We quote this gentleman because he has looked deeply into this matter, and his judgment is worth a hundred Tillman's and Vardaman's on the race question. He does not need to tell his audience that he is the "best friend the nigger ever had," as ex-Governor Vardaman did a few days later on the same platform. His presence and manner of address is sufficient to convince his hearers that he has at heart the best interest of his brother in black. Would to God that the South had many more such men, brave enough and wise enough to tell the truth.

Dr. Abercrombie does not deny the fact, as does Vardaman and others of his school, that the Negro can be educated. Why has the government forced the guardianship of these people upon the shoulders of their unwilling former masters without a provision or recompense? After the South was completely wrecked and impoverished, the government left these unfortunate ex-slaves in the hands of their unfortunate ex-masters. These ex-masters, for the

most part, did not believe in the education of the Negro, neither do their children today. For some unknown reason they fear an "educated nigger." Enforced guardianship, under these conditions, is nothing sweet to contemplate. There could be little love reciprocated between the ex-slave and ex-master, and it is a wonder, indeed, that any existed between them. And to look at the more practical side of this question--what could the southern people do, when poverty stalked in their midst in all its ghastly reality? Was it their business to build schoolhouses and hire teachers to educate the emancipated slave, whom they believed could not be educated? That part rightfully belonged to the government who freed them, and that government should be held responsible for all the semi-barbarism and illiteracy of these people. It is true, some spasmodic attempts were made, as in the passage of the Freedman's Bureau bill, but the tremendous task of educating four and one-half million people in a poverty-stricken country demanded a thorough system of warfare against ignorance and superstition. If the government had established 5000 small industrial schools throughout the South, say, thirty-five years ago, and had conducted them under strict governmental supervision (for whites and blacks alike), there would be no darkest South today, and no undue preju-

dice to contend with among those people, who have been educated apart, if educated at all, to hate each other in that bitterness born of illiteracy and racial differences. Above all, both races should have been taught how to cultivate the soil profitably, how to build up their homes—in short, how to become prosperous. All the intensive farming, along scientific lines in the South today, is the result of northern energy and intelligence. If it were not for the energy and money of the northerner in the South at the present time, there would be fifty per cent more poverty and illiteracy. These schools we have mentioned would have brought the government and the southern people together, where, as now, they stand apart, and there is no love between the North and South; no united interest for the good of all, and the elevation and the education of the Negro as well as the poor whites. On the other hand, these schools would have brought prosperity and independence, because of the increased efficiency of labor, and this, in turn, would have brought about a better feeling between the races. Nearly all the prejudice among the northern people who have settled in the South, against the Negro, is due to the fact, it is said, that he is shiftless and incompetent as a laborer, and this, as some believe, is not because he wants to be thus, but more often because he

does not know how to labor for the interest of his employer. Among themselves they have created the impression that they must labor for the money there is in it, and not for the higher purpose of becoming experts in their calling. We have noticed very often that those who take an interest in their work, and do it well when laboring for a northern man, are not only respected and their race benefited, but they may also soon demand better wages. The northern man has no use for shiftless labor, and will not tolerate it, in the kitchen, on the farm or in the shop, and the Negro is making a fearful mistake if he attempts to try it. The reason we believe the work Dr. Booker T. Washington and others are doing is a great one in the uplift of the race, is because educated labor and efficient service means respect, confidence, unity and equal privileges when it has been fully established. It is the forerunner of future wealth and independence.

The thought must also occur to us here, that if the government had provided for the guardianship and education of the Negro, right after the war, and had then given him full political rights, and not before, the South would have found little reason to kick against the political and social rights of these people in a later day. No man, of whatever race or color, should be

granted a full citizenship in the United States of America before he can read and write and is familiar with our form of government. Most of our political corruption is caused by the pernicious influence wrought upon the illiterate by the professional politician and office seeker.

INEQUALITY AND EDUCATION A TRANSPARENT DOCTRINE.—As long as a great mass of Negro population is illiterate there can be no political, industrial or social equality. While illiteracy among the whites may be overlooked, among the Negro people it will never be overlooked. Booker T. Washington and his colleagues advocate industrial equality. That our readers may more fully understand what they mean by this we quote from a book, "The Colored American from Slavery to Honorable Citizenship," in which Prof. J. W. Gibson (white), Prof. Booker T. Washington, and Prof. W. H. Crogman (colored), appear as the authors: "*Does Not Crave Domination, But Equality.*"—(Page 190.) "The Negro craves not domination. He simply asks for equalization of rights and privileges, such as belong to American citizens under the fundamental law of the land. As an American citizen he cannot ask less nor be contented with less."

The educated class, which embraces the mulatto and all others of African descent, will never

be satisfied with anything less than equal opportunity with every other citizen of the white race. And why should it be? As we so often repeat in this book, the bluest blood that ever landed in this country, of both the black and white races, flows in their veins. And as the lower element becomes more educated and mixed with this higher class, it will make the same claim, and demand the same rights.

If we look but a few centuries back into European history, we find that the great mass of people came through the same identical process of evolution there. The only difference is that the dominant white politician in the South is the feudal lord and the poor white and colored citizen the serf. The author's great grandfather witnessed, in his day, the tying to the stake of the serf and the whipping of him by the lord, in that country of giant intellects—Germany. To-day—what a marvelous change! The children of the colored people have a better opportunity to obtain an education in the states today than had the poor children of Germany and other European countries a generation or two ago.

There is little sense in the cry that the Negro *wants social equality*. There is no such a thing in existence in America as social equality among the whites, why, then, should it be feared between the two races? There are lines drawn be-

tween the laboring man and professional man, the professional and moneyed man, the rich and poor, the high and low, the aristocrat and laborer. The various classes are pitted against each other and do not live for the welfare and happiness of each other. The American people are too self-centered and voracious at the present time to allow any altruistic sentiments to unite the various classes. Society is just as much shocked when it finds the daughter of an aristocrat in the company of a young laboring man, as it is when it finds the daughter of a laborer in the society of a decent colored man. The verdict invariably is that these girls have "thrown themselves away." Whereas, if they marry a worthless bummer of their own class it is taken as a matter of course.

Dr. Booker T. Washington and other prominent men and women of the Negro race have been entertained by white men and women who would not think of entertaining a farmer, a cross-road storekeeper or a white servant girl. When it comes to worth, ability, education, the color line must necessarily vanish among people of culture and true ethics. And in the business world the selfishness of the American people—the love of money—will in time obliterate the color line. A prominent Negro, Mr. J. H. Lewis, has well said that the business world knows noth-

ing of color, that human selfishness, the desire of every man to get money, would eventually banish prejudice. That the almighty dollar is thoroughly color blind. That money commands respect. "Rare," says he, "is the merchant or manufacturer who will refuse to shake hands with a hundred thousand dollars."

While it is a lamentable fact that money is the supreme god of the American people, and that it will cover a multitude of sins, yet talents, education, worth, will not long go begging among a great people. True talent and persistence of effort has always been recognized, sooner or later; and the American people are, after all, too great not to let justice triumph over wrong in a final decision. When a president of these United States can dine with a prominent member of the Negro race, it is not likely that a common citizen will in time find it a disgrace to associate, on common ground, with the respectable class of colored people.

When education and love enters, the vile devil of inequality and prejudice must flee. Only among the narrow and selfish can he find an abiding place. We mean the right kind of education, of the heart, the head, the soul. Of wrong education we have a plenty. It has already caused the foul spirit of anarchy to infest the hearts and arouse the lower faculties of the mind

to dark plots and evil deeds. We want the spirit of Universal Brotherhood inculcated in the minds and hearts of the American people. We want it taught to every child—preached to every man and woman in the land. We feel that this “land of the free and home of the brave” will be torn asunder, limb by limb; will lay prostrate in the dust, bleeding, dying, in the most terrible slaughter on man’s record, unless prejudice is obliterated between the races in our midst. A trained mind cannot submit to social inferiority.

WHAT JAPANESE THINK OF IT.—The following is what Kaju Nakamura, editor of the Japanese-American Commercial Weekly, said of the Japanese situation:

“Of the several reasons assigned by the people of California for their hostility to the Japanese, the only one that is real is race prejudice, which, strange to say, I have found stronger in this country—this land of the free—than in any other country in the world. It is, I believe, this race prejudice, this most horrible of all diseases of the human mind, that is responsible for these attacks upon the Japanese. God, or whatever you may believe to be supreme, made us, and He never drew lines between each race, one race to be superior over the others; nor did He teach one race to despise others, but He colored each so as to best suit the climate of his abode.

Negroes, Chinese, Japanese, feel hunger, pain, gladness or shame just as much as Caucasians feel them. One has blood that runs as warm as the other. They love their friends, hate their enemies, and they cry when sad, just as other people do. We Japanese are human, you Americans are human. Opportunity may have done more for one than for the other, but at the root of things we are all alike. Could that one thought be impressed on those who are most loudly crying out against the Japanese today, I believe that the Japanese question, if there be one, would disappear like fog before the sun."

It is an open question before the thinking white citizens of these States: Shall America go down in history as the race hating nation of the world, persecuting and trampling upon every race, regardless of their ability or worth, if their skin be colored?

CHAPTER V

THE COLOR LINE

DO NOT CHAMPION THE NEGRO AT THE EXPENSE OF SOUTHERN WHITES.—We revolt against the task of enlarging upon the color line subject, and would gladly refrain from discussing it in these pages if we could attain the object in view in any other way. But it is apparent that our work would be in vain did we not expound, in unmistakable language, the existing relations between the white and colored people. In discussing these existing conditions, we do not wish to convey the idea that we are blind to and do not respect the position of the Southern people in this regard. Furthermore, we do not wish to impress the reader with the idea that we are championing the cause of the American Negro at the expense of the Southern whites. We wish to say that we really champion nobody. Our only aim is, as we say in our introduction, to lay bare this social cancer, that we may treat it with scientific certainty. We love the country of our adoption and the people thereof. A true Southerner is an unprejudiced, warm-hearted, kindly gentleman,

and to know him thoroughly is to love him. We have no fear that he will take unkindly to what we say, though he may not see just at present how the reforms advocated in this book can be successfully applied.

HARD THINGS HURLED AT NEGROES' FRIENDS.—We also wish to remind our Southern brother that from time to time very, very hard things are hurled at some Northern and other friends of the Negro, who unfortunately step across the color line they do not discern with that inbred acuteness of the Southern gentleman. This the beloved and lamented Bishop Potter did at Richmond before his death. The luncheon he took with a fellow colored bishop at that time was repeatedly vomited up by the Southern press. It is our object to throw before you, as a fit illustration, a bit of this vomit at this time, as Bishop Potter was a prominent Christian character, and his position was a notable one. And in referring to this and like instances, it matters little whether they took place yesterday or ten years ago; the same class of men hold precisely the same view in regard to the Negro of today, they or their fathers held forty years and more ago. This is evidence that there has been no change of sentiment or change of heart in the children of former slave-holders.

A HIGHLY - CENSURABLE ACT. —
(From Lynchburg News.) "Bishop and Mrs. Potter, of New York, who are occupying the residence at 600 West Franklin street, Richmond, during the general convention of the American Episcopal Church, this evening entertained at luncheon Bishop Ferguson, of Africa, the only Negro entitled to a seat in the house of bishops. This from our Richmond advices yesterday. Thus has Bishop Potter flaunted odious insult to the Southern people before the world's vision. He has done this quite deliberately, quite flagrantly and with a degree of callous insolence that absolutely startles and bewilders. This New York Bishop is no mental incompetent. He is no ill-informed man. He is in no position to claim ignorance of social conditions in the South. He knows, and knew very well, the way by and through which he could offend the people of this section, wound their sensibilities, arouse their indignant protest. He knew no surer means was at hand to accomplish this end than by preaching social equality between the races, or worse still, by overt act show that he embraces the hated doctrine. And yet knowing all this, he has consciously resorted to a procedure that was unnecessary; that was brought about by the bishop's own deliberate volition, and for which appears no sort of reasonable excuse or explana-

tion. This Bishop Potter did while in the South, while the guest of a Southern city and in a residence of that city, temporarily leased by him—temporarily leased from a Richmond citizen, who would doubtless regard the act of a lessee in entertaining a Negro at his dining board, as much an act of social vandalism as he would esteem it an act of physical vandalism had Bishop Potter smashed the doors of his residence and shattered its windows. This he did, knowing that as a result human bitterness would be engendered, seeds of trouble and contention sown which, in due season, might produce results calculated to rend in twain the great Episcopal Church of America. * * * When Bishop Potter in Richmond gave an offensive object lesson of his belief in social equality between the races, *he has become a breeder of resentment between men; a feeder to race estrangement, an agitator of angry passions.* Is Bishop Potter consistent in his belief upon this social equality question, we wonder? Is he sincere? If so, he ought not to oppose its application, even though it should knock at the door of his own home in New York and thrust its presence and philosophy among the members of his own family. Would he say it nay should it thus come to him and his—this doctrine which he practiced in Richmond on Friday? We wonder; aye, we wonder, indeed.

The writer of this editorial was reared in the Episcopal Church, and for more than twenty years has been identified with its membership. This being the case, he has viewed with no little anxiety the discussion and actions of the present convention in regard to the race question. Present signs, we submit, point to breakers ahead for American episcopacy. The church must recognize the South's demands upon the race question, and engraft acceptation thereof upon its polity, or invite endless trouble. The separation of the races in church matters, and separate conventions for the white and Negroes—these things in the end will prove the only efficacious solution of the existing problem. Bishop Potter has aided in hastening the crisis, when clear, definite, decisive action will be required. If he and men with his views are to prevail upon the issue joined, then a Northern episcopacy and a Southern episcopacy will evolve from a now united church. No compromise upon the question can live. Either the South's view must be maintained or division must ensue. Between these alternatives the church will, before many years, be compelled to choose, unfortunate and unhappy as be the consequences."

WOULD DENOUNCE JESUS. — The writer of the above editorial says that he has

been a member of the Episcopal church for twenty years. We respect him for his honesty, for he does not pretend to say that he has been a Christian for that length of time. An intelligent Christian could not and would not disgrace himself and the South in the use of such scathing language toward the bishop of his church for the performance of a noble Christian duty. If Jesus of Nazareth would appear and sit down to sup with a colored bishop of His church, the same class of men in the South who denounce such men as Bishop Potter was, would denounce Him. And where can we find a true Christian who does not feel in his heart that Jesus Christ, the reputed Son of God, confessed no recognition of a color line? Who dares say that he did, in this late day? By His Father in heaven all men were created free and equal, man's depravity alone has wrought inequality. The earth out of which the writer of the above editorial and his like are formed, was taken from the same heap out of which the humblest Negro in the South was made, and both will return to it when they die. Where is your color line there? And should the writer of the above article repent and be saved, and he and the humble Negro die together, they would together knock at the door of heaven, and St. Peter would open and let them both in. Where is your color line there?

This is the humble but fundamental doctrine of the true Christian faith, is it not? To bring out this fact to our readers, we have chosen this appropriate incident relative to Bishop Potter. This and many other similar incidents show the reader that many southern whites, who, for the most part claim to be an intensely religious people, have even drawn a sharp color line in religion. A smart colored woman told the author that she asked a southern white lady whether the colored folks would be like the white people in heaven. "No," she answered, "they will be servants of the white people there the same as they are here." The author, too, has heard this same statement more than once from the lips of very pious southerners. So, while it is now admitted that the Negro may have a soul, he is eternally doomed to serve the southern white people in heaven. We think it very kind of the southern Christian theologian to give his black brother and sister, and his colored offspring, a chance to at least enter heaven as a servant. It is better to get there as a servant than not to get there at all.

THE FIFTEENTH AMENDMENT.—
"But," they say, "you don't understand. The 'nigger' must be kept down." Let us see. Here we have it: "I favor unqualifiedly and without reserve the abrogation of the Fifteenth Amend-

ment of the Constitution, and it is my hope through the United States Senate, to demonstrate to the nation that there is only one practical way of settling this matter, and that is by plainly showing the Negro his proper place in our system of government. The race question must be settled, and that soon. It cannot be disposed of, however, until the nation as a whole has been convinced that there is a distinction between the white and the black.

GAP JUST AS WIDE BETWEEN NEGRO AND WHITE.—"The laws now specifically recognize the difference between the white man and the Indian, the Chinaman, Esquimo or the Malay. There is just as wide a gap between the white man and the Negro.*

The Negroes of the South are becoming more criminal every day. Notwithstanding the millions of dollars we have spent in attempting to educate them, they are becoming more disrespectful of law and more animal like in their characters and desires. * * * The abrogation of the Fifteenth Amendment will place the Negro where he belongs. * * * If I get to the Senate there will be an opportunity to speak to the entire nation. The North will know what the South already knows, that the climax is at hand. It will come to appreciate that Thomas Jeffer-

*See Chapter XIV, "Where Indians and whites marry."

son was not speaking of the Negro when he said that all men were created free and equal. He knew that the Negro was a mere chattel.

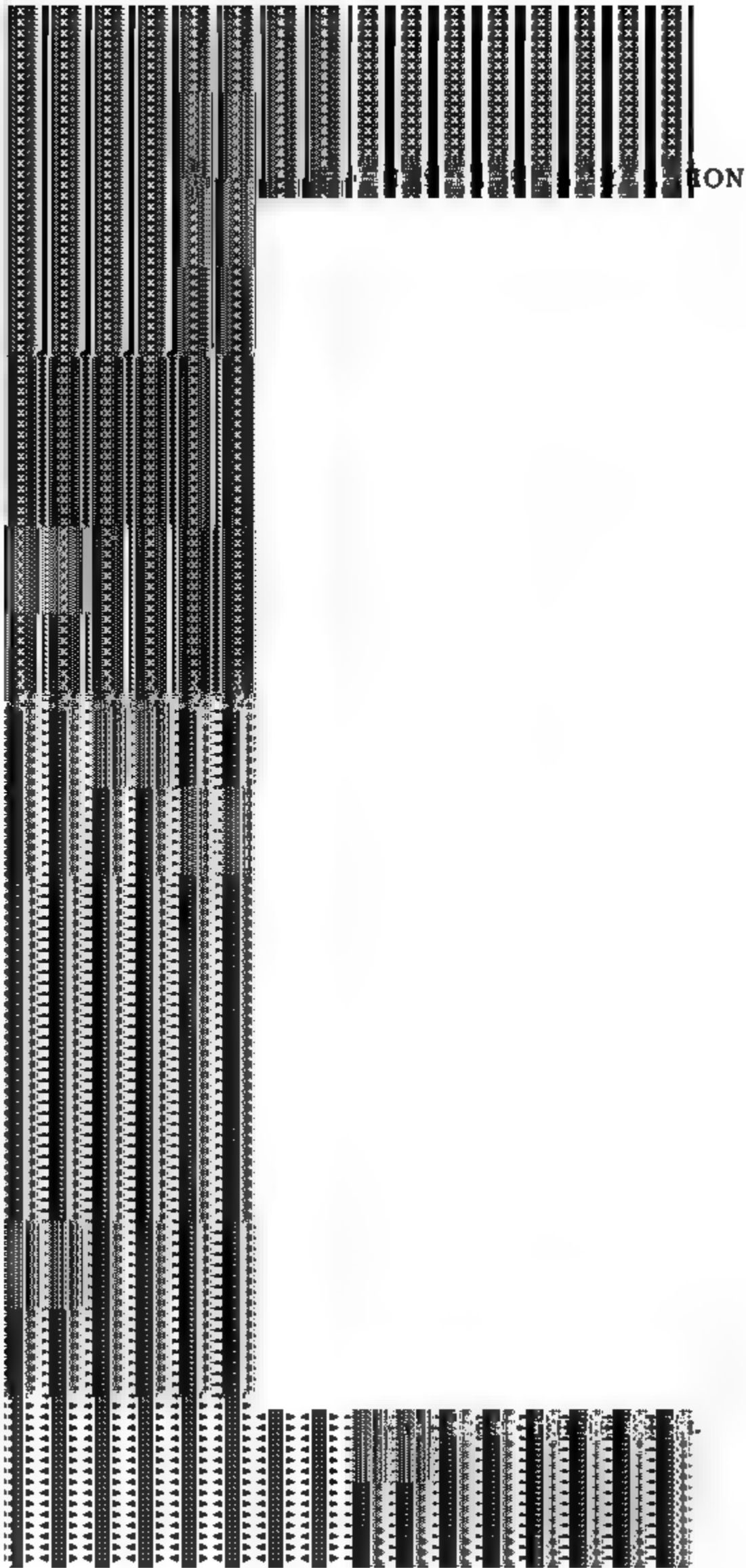
* * * The crisis is nearly due. The matter of white supremacy or black domination in the South is at fever heat, and the sooner the North and West realize it the better it will be for the nation."—Ex-Governor Vardaman of Mississippi.

The southern whites fear "black domination," but it is really the domination of their colored progeny, backed by the black, that they fear. Let readers remember this fact.

INDIANS AND NEGROES VOTE.—We think we now understand. (?) But the argument that the laws now specifically recognize the difference between the Indian and the white man, is, we fear, at least a weak one, so far as Oklahoma is concerned, which has become a state since the above was first spoken. Oklahoma has a full suffrage clause in its constitution, covering every man, white, red, yellow and black. The constitution was adopted by a majority of 109,000. The vote against it was 75,000. The Indian population of the state is the largest in the Union, being 75,000, of these about 15,000 are voters.

TILLMAN DOES NOT WANT THE NEGRO'S HEEL ON HIS NECK.—(From a speech in the senate) "I am not opposed to

Negro education at all, provided it is of the right kind, knowing that education increases intelligence and intelligence increases the usefulness of the citizens. What I said and meant and by which I stick is this: That the Republican policy of the last forty years has been to compel the South to recognize the political equality of the Negro. That in its essence would mean the domination of the Negro in South Carolina and Mississippi and many parts of other southern states. We have disfranchised every Negro we could under the Fifteenth Amendment, and the only instrumentality available was to require an educational qualification. There is now an agitation in South Carolina for compulsory education. That would mean a heavy burden to provide more schools which the white tax payers would have to bear, and there could be no discrimination against the Negro on account of race or color. (He does not believe that labor produces wealth and pays taxes). Hence we would present the spectacle of educating the Negro at a very heavy expense to hurry forward the contest for supremacy between the two races, as soon as we should have given them the necessary qualifications to vote, and be undoing what we found absolutely necessary to preserve our civilization. We never intend to be governed by Negroes, whether educated or uneducated.



The Republican party is now seeking to debauch the South through Mr. Taft, who offers us two offices in every thousand of our population and a pretended advancement of our material interests to join that party. If the Republicans will throw down and abandon, once for all, their efforts to compel the South to recognize the joint equality of the Caucasian and African by repealing the Fifteenth Amendment, we can then have the control of our state affairs, and can then *train* them to make better citizens and aid in that 'uplift' which Mr. Taft is so anxious to see brought about. But we never expect to 'lift' them high enough ourselves, and allow anybody else to lift them high enough to put their heels on our necks or govern us again, and the conflict of the races, which seems to me inevitable, will only be hastened by such talk as Mr. Taft indulges in."

COLOR LINE IN POLITICS.—An editorial appeared in the Mobile Register, referring to the famous Dr. Crum case, that caused so much debate in the United States senate. Here is fully expressed the South's idea of color in politics. It matters little how competent and faithful a man may be in the performance of his duty, if he has a trace of Negro blood in his veins he cannot "properly represent the government." The editorial is as follows: "The rule in the appointment of men to federal office

should be: to appoint that person only who by common report is of such standing that the people might, if they were called on, elect such person to the designated office. Where it is well known that by no possible combination of circumstances such persons would be chosen by the community the appointment should not be made or even thought of. Under this rule, no colored man would be placed in an important public office in the South, such as the collectorship of a port, as was done in Charleston. The collector is not simply a clerk of the government, to receive and be responsible for revenues of the port; he is also a representative of the government, and, by virtue of his office, ought to assume and be accorded a high position, officially, commercially and socially. Whatever are the qualities of Dr. Crum, the collector of Charleston, or his ability to care for the collection and delivery of the revenues, and even to look after the commercial interests of the port, it must be admitted that, *by reason of his color, he cannot associate on equal terms with the business men of the community*, and is wholly cut off from the exercise of all social functions whatever. He does not, therefore, properly represent the government, and the government is without a representative in Charleston, except in the limited sense that it has there a curator of its revenues. The protest of the Charleston people has been

steadfastly presented to the attention of the president (Mr. Roosevelt), but to him it appears to be the product of racial prejudice, and, accordingly, not worthy of being heeded. If the president could entertain the hope that, by persistence in keeping Dr. Crum in the position of collector, he could overcome the opposition and obtain for Dr. Crum the recognition every collector should have, there might be some sense in persistence; but the president has no such hope. *The mental habit of the white community is not going to change, even though a thousand Crums are appointed to office.* The senate has the power of rejecting the re-appointment of Dr. Crum, and, it is reported, will reject it. In so doing it will be of good service, for the appointee does not possess all the qualifications for the office, and ought not to hold the office."

THEY RUB IN THE COLOR LINE.— We are conscious of the fact that there are men throughout the South today who take advantage of every opportunity to rub in the color line subject. Such men as Senator Tillman, for instance, have made it a paying business to lecture on the race question; or, to be more explicit, "rave on it." This class, as we intimate elsewhere, that does not even spare a bishop in the exercise of his private rights, does not represent the true sentiment of any country or any people. They are the remnant of a defunct aristocracy, or their

on-hangers, and die hard. They are a set of blatant, blasphemous anarchists who inflame the hearts of an ignorant, self-conceited southern populace to mob violence and hellish crimes against a poor, defenseless people, who have been kicked and cuffed and tongue-lashed by these crack-brained enemies of our free institutions and Republican form of government, without a blush of shame. They never will submit to the changing conditions, or see anything better in the Negro than a chattel. We sincerely sympathize with them. They have undergone tremendous, unrestorable losses through the emancipation of the slave, and a lifetime will scarcely eradicate the bitterness thereof among these poor children of men.

THE NEGRO'S PLACE.—The most deplorable thing about it is that they persist in treating the race question in such an unscientific manner, that it is merely a species of fault-finding. The desire to "plainly show the Negro his proper place in our system of government," is no treatment of the question under discussion. The Negro, as a whole, has no proper place where all may be justly located in our system of government. While some of them are not yet fully competent to exercise the rights of full citizenship, as is so often contended, the majority are as competent as any foreigners that ever landed on our shores; and some are as competent as a

Vardaman to fill a senatorial chair in our national capitol. And of this fact true Americans need not be ashamed, but intensely proud, as it shows the world that the mixed American people are the most progressive, intellectual and invincible people on the earth; and that the whole world will be drawn into the united American races before the trumpet of Gabriel sounds. We here refer to the union of all races; and we shall show the reader in this book that such a union is inevitable.

THEIR MINDS ARE WARPED.—Voltaire once said that he had been so busy in grinding out natural laws, for so many years, that his mind had lost its power to reason correctly upon moral subjects, and this same fact is applicable to these southerners, who are born and raised to “keep the nigger in his place.” Their minds are deficient in those mental elements which create the moral feelings that recognize and sense the highest Christian and humane law of Universal Brotherhood, as taught by Jesus and other great leaders of religious and moral thought of ancient and modern times. They are the dare-devil-spirits who work for effect, and their own selfish ends, regardless of consequences or moral decency. They belie and damn the entire colored race just because they can. Like a wicked boy, spoiled in the raising, they set a big dog upon a small, defenseless one. They indulge in this

immoral sport with a wicked eye and the craving of an abnormal nature. The degeneracy and sensuality of the old slave master is, as the Scriptures say, visited upon the descendants of that master. All sensible men and women of both races should pity these poor, deluded mortals. To hate them would be a crime, because they are irresponsible.

ANOTHER ANTI-NEGRO PHILOSOPHER.—Thomas H. Norwood of Georgia, a former United States Senator and a city judge, when retiring from the bench which he had occupied twelve years, delivered an address on the race question. The judge said that after investigation and long contact with the Negro as a defendant in his court, he had reached the conclusion that the Negro is incapable of receiving and using more than the rudiments of an education. The Negro as a slave was cared for by the white man, he said, but the present generation is retrograding to the status of the savage and rule by force. This is shown by the constant disregard of laws, repeated resistance of arrest and shooting down of white men who attempt to control them. The mulatto is the curse of both the white man and the Negro race in the South, said Judge Norwood. They stir the others to deeds of violence and create discord. Illicit miscegenation he held, should be repressed by the most vigorous laws. It should be made a

capital offense, the guilty man hanged and the woman sent to the penitentiary for life.

This man claims he has studied or investigated the Negro for a long time—in his court as a defendant. Has he ever made careful investigations out of his court as a friend? Is it possible to investigate and study ten millions of people by the few hundred miserable examples that are brought before the bench of a city judge? A man must have the wisdom exceeding that of Solomon, to thus draw conclusions of any value whatever. And as regards resisting arrest, to which Judge Norwood referred as evidence of retrogression; the facts are as follows: When a Negro is arrested in the South for any crime from chicken stealing to murder, there is imminent danger of lynching without trial or a fair chance of defense, and rather than submit to such a painful and ignominious end, he fights when cornered and dies like a man. Let the officers of the law guarantee safety and a fair trial to their colored prisoners, and there would soon be a decrease in resisting arrest.

A BROAD, UNBIASED INVESTIGATION.—What do we think, who have also investigated the Negro and race question, not from the standpoint of inbred prejudice or in a city court, but in the homes of the poor, the humble, the cultured, the professional, in school, among children, in church, in society, everywhere,— as

an unbiased, careful student of human nature. What do these wide-mouthed philosophers know about the Negro anyhow? Have they the confidence, respect and heart-secrets of the intelligent colored folk? Have they entered their lives, thought their thoughts and experienced their hopes and fears, their joys and tears, and felt the burning, choking sensations of humiliation, to which they are so often subjected without redress or a word of complaint?

Do these agitators realize that they will be regarded the fools of this age a hundred years hence—that they are treading a mill that will grind long after their mortal bodies have been given over to the worms and have returned to dust; and that it will grind so fine that their immortal self (if they have not lost their identity) will be in danger of hell-burning remorse? The paramount question will soon confront America—What shall we do with the white color line maniac of the country?

GOD'S FINGER OF APPROVAL IS UPON THE MULATTO.—If this man from Georgia and others like him mean that the average West African Negro in his native jungle is not capable of receiving more than the rudiments of an education, they may be partially right; but when they say this of the American Negro, they are wrong. And when they say that the present generation is retrograding to savage-

ry, they are decidedly wrong. When they say the mulatto is the curse of both the white man and the Negro race in the South, they say right. The mulatto is the greatest curse (?) that God Almighty has ever raised for the purpose of lifting up a whole race of people, and to lay bare the hidden foulness of the prevailing wrong social condition in this country. These statements may sound radical, and out of place in a work given to science, reason and justice rather than religious sentiment; but we shall give you plenty of sound, scientific evidence to back up every statement made, before you close this book; and if we can impart to you a glimpse of Divine Providence in the marvelous evolutionary process that dominates the American Negro, as we proceed, we believe you will be better prepared to draw your final conclusions when all has been said and done. We say that God has placed his finger of approval upon the colored Caucasian, and that this race is destined to become one of the intellectual and industrial giants of America and the civilized world. This is why the mulatto is considered such a curse to the South today, is it not?

Ninety per cent of all the great people in the world's history, of whom we have any record, have been of a mixed origin; perhaps this is why the mulatto is a curse.

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CHAPTER VI

NORTHERN PREJUDICE

A SCATTERED FEW HOLD COLOR LINE IN CONTEMPT.—We have said considerable about the so-called “smart nigger,” as the enlightened colored gentleman is designated. We shall have occasion to mention him again. But before we speak of him further in this chapter we shall take up northern prejudice in order to convey more clearly the chain of thought begun in the preceding discussion. There is an old proverb, “Never trouble trouble till trouble troubles you.” The southerners have long had a serious trouble, and this same trouble is now confronting the northern Yankee in the South. We honor every northern sympathizer with our work, who believes in and champions the cause of the poor, down-trodden, despised colored race. We have in mind, while we write these lines, several persons of ability and influence who would willingly give their best thought and energy to untangle, adjust and alleviate the difficulties of the colored people, if they had in their possession the key that unlocks the door to the “Hall of Reason,” so that the light thereof might illuminate the black caverns of mental

obscurity in the white man's boasted canopy of human justice, and knock the prancing steed from under the proud parader of heaven-born supremacy. Unless there is a decided change in the attitude toward the colored race, of many northern people in the North and of many who settle in the South, we have not the slightest hope that a better sentiment will be created, beneficial to the race, intellectually, socially, industrially or morally, as far as they are concerned. We do not mean to say, though, that the Negro is destitute of the friendship or sympathy of northern people who have settled in the South. But it is only among the scattered few who take a broader interest in and a more substantial view of life and the human race; and who have cast aside the narrow, self-centered religious and material interests, and look forward to a better condition for all mankind, who welcome and love the good colored people. By many of these the color line is held in profound contempt; and for reasons founded on their religious faith and a true understanding of the law of human progress and justice. In the North, where the bad Negro element is not conspicuous to warp the faith in the race, this class is vastly in the majority. We are sorry to say, though, that one bad Negro sometimes may turn one-half of a northern community against the race. The big riot at Spring-

field, Ill., some time ago, is a fair example. There is a class of Negro haters in the North, composed of the scum of society, that is ever ready to hang and burn; but if the Negro were displaced by the Jap or Chinaman, the result would be the same. This unstable element is, in some parts of the North, as plentiful, or in proportion as numerous, as the Negro in the South. But don't let our readers be deceived by any false statements; the millions of substantial northern people are the best friends the Afro-American race has on this side of the Atlantic ocean. Any colored man or woman first traveling in the North, will at once feel the spirit of liberty that pervades everything.

THE COLOR LINE FEVER.—That the blind, silly pretensions of the common populace, with regard to the color line, should be repudiated by substantial citizens is no wonder; for it is sickening, indeed, to hear the opinions of many of these base pretenders when they speak of the "nigger," and especially when one knows that these very ones are of less credit to the moral tone of a community, than even the least respectable Negroes in it. Scientific investigation has convinced us that the insane prejudice of this class is but a symptom of a deep-seated moral disease, with which they are afflicted; for among the morally sound whites, North and South, we

have scarcely ever heard a single word said against the colored race as a whole or the color line, but have always found more sympathy than complaint, often with the addition of a hope expressed that a better day might dawn for the race.

We have knowledge of many instances where northern whites, of most respectable Christian character, invited their colored help to eat with them at the family table after settling in the South. The color line hubbub of today is not simply a harmless fad, indulged in by such as have no higher employment for their shallow minds, but it is a serious, deep-seated affair, that does not only belittle and snub the best colored man, but works permanent injury to the highest interests of both races. The growing sentiment among the present generation of whites, that the Negro is not wanted, is the outgrowth of this color line cry, and consequently the strained condition between the races becomes more acute. We give just one instance here to show you how it works among northern people in the far South, who have contracted the color line fever. We quote from a local newspaper:

“Fairhope is doing what Citronelle did several years ago—turning down Negro excursions. The Bay Steamship Company has an excursion billed to land at Fairhope next Monday. Fairhope

owns their own wharf, and say that they shall not land." Fairhope like Citronelle is essentially a northern town. It was built and is inhabited by a single tax colony. A people who should be broadminded enough to welcome any folk who desire to spend a day of recreation and enjoyment in their vicinity. These Mobile excursions are made up of a promiscuous crowd. Sometimes a little shooting fracas happens among them, and one of their number may be killed, as was the case in Citronelle a few years ago, but in the main it is a good-natured crowd, out for a good time. Now, the idea we wish to convey here, without undue reflection on these towns or people, is this: A certain class of northern people in the South do not wish to be inconvenienced or bothered with the "nigger." In other words, they have no use for colored folks, they do not want them around if they can get along without them. They have not gained their confidence, and know absolutely nothing about these peculiar, interesting children of men. This seems to be the prevailing sentiment wherever a northern community is found, if not openly expressed, as in the towns above named, it is nevertheless quietly assumed. Now, the reason is not so much on account of color, with many of these northern friends, as on account of the fact that the Negro today is not what the average

American white man and woman believes he ought to be, as we have said in a preceding chapter. This color line cry has undoubtedly become acute on account of the forces in existence, which move the masses of the colored race upwards, round by round, into the higher intellectual and social scales of civilization. In some instances the colored man has the highest and holiest fraternal feelings in his heart, when he expresses a desire to at least under some circumstances, obliterate the color line. Such a desire was expressed by a camp of colored Spanish war veterans. We give it as editorially commented upon by an old prominent southern paper. And in connection with the following editorial comes to our mind a statement Booker T. Washington made in his speech in the Auditorium, during the Jubilee week in Chicago, after the Spanish-American war. He said:

"We can celebrate the era of peace in no more effectual way than by a firm resolve on the part of northern men and southern men, black men and white men, that the trenches that we together dug around Santiago shall be the eternal burial place of all that which separates us in our business and civil relations. Let us be generous in peace as we have been in battle. Until we thus conquer ourselves, I make no empty statement when I say, that we shall have a cancer gnawing

at the heart of the republic that shall one day prove as dangerous as an attack from an army without or within."

After all these years have passed the following incident shows that Booker T. Washington's words have fallen upon barren soil.

THE COLOR LINE AMONG SPANISH WAR VETERANS.—"Recently a camp of Spanish war veterans in Washington, composed entirely of Negroes, proposed consolidation with a white camp. The proposition was repelled with energy. Not content with that attempt to obliterate the color line, Past Commander Worrell Ball renewed the effort the other night at a reception to National Commander-in-Chief Walter Scott Hale, at Grand Army Hall, where both white and Negro veterans had gathered, by declaring that "the color line does not exist in the Spanish War Veterans." His declaration was not only hissed, but many whites left the hall. The color line is definitely drawn everywhere. Its eradication is impossible. All effort in that direction is not only futile, but operates as a positive injury to the Negro, as it tends to arouse race antagonism."

This editor says that the color line is definitely drawn everywhere, and that the eradication of it is impossible, and wherever attempted it "operates as a positive injury to the Negro."

First, why? Because it "tends to arouse race antagonism."

Secondly, how? By giving him the shadow of a hope of social equality.

Thirdly, because his skin is dark or black, his hair kinky, and he has once been a slave, and by the law of "might makes right," must be eternally doomed to the realms of an inferior being.

Fourthly, to sum up the whole matter, the common phrase of the South is applicable—"The nigger must be kept down."

The editor does not say all this in the above comment, but he who runs may read between the lines all that is meant to be conveyed in every reference to this subject.

THE COLORED GENTLEMAN.—Once upon a time he may have crawled up to his master, and kissed the dust from his feet in humble submission, but conditions have changed. The "smart nigger," the enlightened colored gentleman of today is a different psychological product. While he may have inherited some of the worst elements in two races, he also decidedly inherited the noble qualities which form the foundation upon which a noble race may well be founded.

We are prepared to meet the criticism of the biased. We have knowledge of instances of the

noblest sacrifices, the bravest deeds of heroism, and the chivalrous characteristics so well marked in him, that to dispute this point would be nonsense, or rather indicate a sad lack of information on the part of the investigator. Space does not permit us to give illustrations here, but a little investigation on the part of the reader will prove to him the truth of our statement.

. COLORED CHILDREN OF THE GENTLEMAN.—Should we compare the children of this class with those of the northern whites, we find a marked contrast and a heavy balance on their side in many cases, in regard to obedience to parents and respect for both whites and blacks of mature years.

Any unbiased southerners will testify to this fact. This has been to us one of the most pleasing qualities found in these people. It counts for much. And then when we find that these children are also taught to be thrifty and industrious and make something of themselves, we feel a sensation of hope and brighter days for the American colored folk. When we stop and think of the contrast between these little folks of color, who are for the most part kept busy in the field and home, or at something in the city or in school, and then are reminded of the great army of white boys and girls, North and South, who idle away so much of their time that

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could be devoted to some useful as well as instructive vocation, we cannot help but believe that these little dark people are on the right road to future moral and industrial greatness. We admonish parents to ever keep before them the duty of teaching their children to be industrious. It is with a philanthropic feeling, undoubtedly well-meaning and genuine, that time and money are at present spent in northern cities for the establishment of well-equipped, extensive playgrounds for children. This is all good and well for the smaller ones, but that larger children should thus idle away their time in play, is not conducive to good morals or future good citizenship. The foundation for usefulness and industry must be laid early in a child's life. In other words, it must be taught early to do something and form the habit of doing something. It is with great pleasure and profound admiration that we often watch the little brown hands do useful things and a great variety of things, and the little minds ever busy to conjure up some way in which the thing in hand might be done a little quicker and a little better. As for intelligence; these children certainly deserve great credit. But it is phrenologically known that Negroes are generally bright in early childhood, and in the cross breeds none of this native alertness seems to be lost; neither have we found that

the stamina of the Negro is lost in the children of the fairer parents, or in the offspring of a white man and a fair colored woman. The result of such crossing depends invariably upon the constitution and health of the parties who thus cross, as it does with people of the same race.

We do not give illustrations to prove these statements here, but have simply touched upon this matter in passing, to prepare the reader for a fuller discourse.

A BAD ELEMENT, NOT A CREDIT.—It is not the colored man's fault that he is not what the whites would wish him to be. The power that moves and controls the destiny of all mankind, includes him and shapes him as well as every other creature in the evolutionary process. There is an element among them, to be sure, that is not a credit to the race or to our age. And we are convinced that the southern states must, in the near future, provide means to rid themselves of this degenerate, criminal class. Why such men as Senator Tillman, ex-Governor Vardaman and others should so hopelessly lose themselves in the race question, is more than we can comprehend. An incredible amount of harm is done the South by such men. They do not represent the real sentiment of their country, or any country, but arouse the devilish, groveling

instinct of the bloodthirsty beast of prey, without a shadow of justice or reason. Let human justice step in, calm, considerate, and the race question will be solved and settled for all time, and a superior people will be the result; and this great Southland will blossom like a rose, and its dusky citizens will prove indispensable to the greatest of all countries on earth.

We here ask, is it fair, is it just that the enlightened, respectable colored people of the South should be classed with their unfortunate, depraved black brothers? Should those who have striven against mountains of obstacles, and have risen in spite of them, be thus classed? Should any white man, North or South, with any sense of decency, of justice, ever open his mouth and say "all Negroes are alike?"

CHAPTER VII

COLOR AGAINST WHITE

A WRONG FEELING.—A feeling prevails among a scattered class of colored people in the South and elsewhere, that the whites are invariably opposed to them socially—that there can never exist a feeling between them to the extent of co-operation in business, society and religion—visiting and returning visits, and in other ways cultivate the Christian spirit, as becomes a free people of a free country.

Now, while we have found that the common run of whites, which constitutes a majority, are opposed to and prejudiced against socially, industrially, politically or religiously mingling with color; we have discovered, and are aware of, a spirit of liberality or toleration in a cultured few in nearly every neighborhood throughout the country, that points toward a better fraternal feeling and the social emancipation of at least the better class of people of color in the near future. Furthermore, it cannot be denied that the colored people themselves are to blame for a great deal of the nefarious color-phobia contagion prevalent in America. When we started out to prepare this book we promised

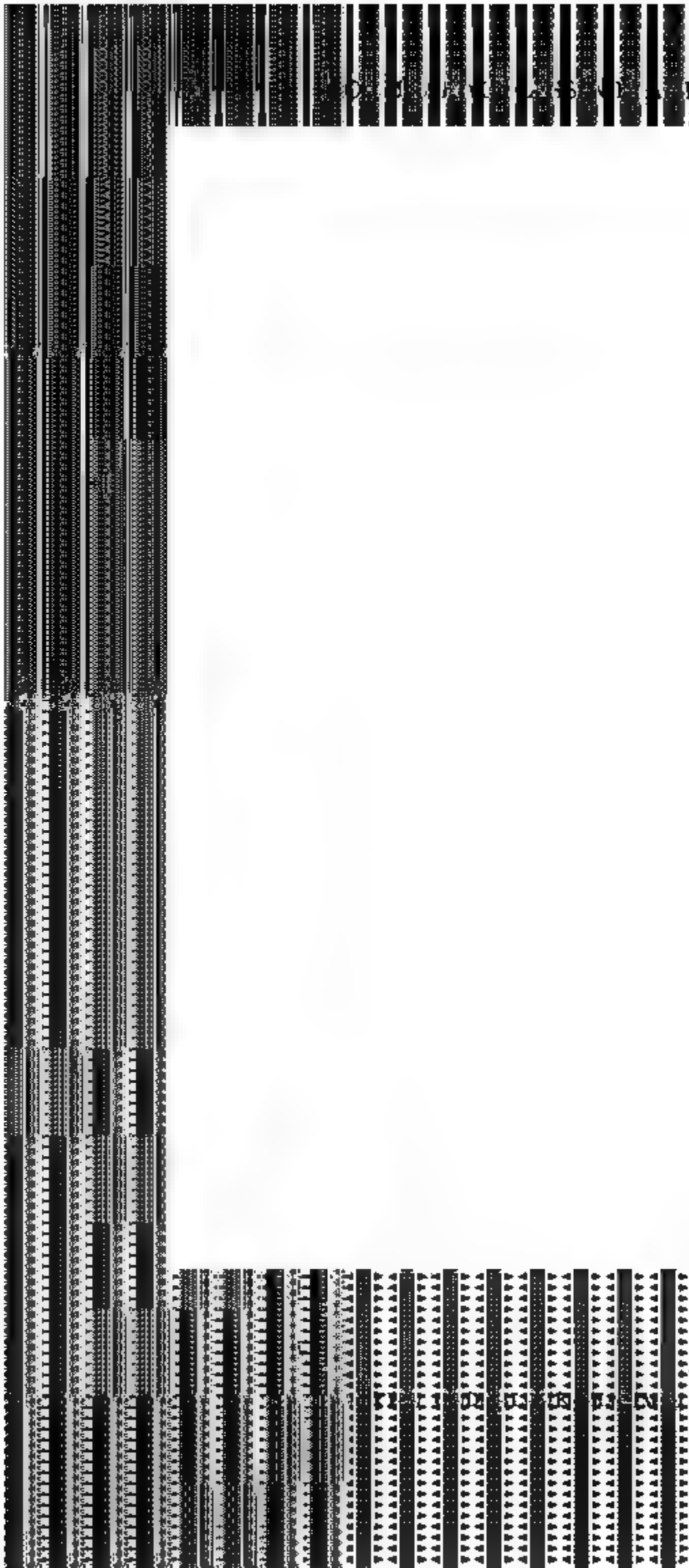
ourselves and all concerned that we would tell the truth, so help us God, and that promise stands.

The Negro cannot forever fall back on the fact that he has been a slave, and consequently is irresponsible. That he was taught to steal and must steal still; that he was taught, by cruel treatment, to hate the white man, and that he must hate him still; that he was in poverty, superstition and ignorance, and must continue to plead poverty, ignorance and immunity from all responsibility. We tell an absolute truth when we say that there exists as much prejudice of color against white today, as white has ever harbored against color. We have made numerous experiments along this line, and have, for the most part, found that the better class of Negroes have no fraternal feeling or sociability toward the white man in the South. No matter how kind the white man may be toward them, or how far he may press his society upon them, there is generally little or no response, and he is made to feel that he is none too welcome among them. Yet, we have heard the complaint by this class, that the white man will not recognize them or treat them with respect, socially.

A FRATERNAL SPIRIT AND A TIE THAT BINDS.—Not long ago a refined, intelligent southern gentleman, who has been a

confederate soldier, told us that in all his long life and varied experiences with the "darkey," he could sincerely say that he would far rather have a good colored family for a close neighbor, and his intimate friends, to any whites. He could call upon them at any time, in case of need or emergency, and they would generally stand ready and willing to assist you and do what they could for you. And these old southerners do not speak thus' flippantly, or without tangible reasons. Perchance, their thoughts sometimes revert to the "dear old plantation, 'way befo de wah," and they once more feel themselves nestled in the big, soft arms, against the broad, heaving bosom, beneath which the throbbing of a big, loving heart could be felt; and they again catch the broad smile, and see the row of glittering white teeth, and the play of sunshine light up that big, black, maternal face; and they again hear the cooing of the old plantation melodies, as they are gently rocked to and fro, until they lose themselves once more in the dreamland of slumber on the arms of their old black mammy, their dear old mammy, long since gone to the dreamland from whence there is no return. No monument may shade her lonely grave, telling of her life of love and devotion to the holy cause of rearing some of the greatest men and women of their generation, yet she was a heroine.

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In all human associations there are some ties that bind—they are in the blood—that no amount of succeeding prejudice or growing chasms of reversed conditions, or upheavals of social controversy, or man's inhumanity to man can sever. Such a tie, if we look for it, we still find underneath all the hubbub and rubbish of late years' degeneracy of both whites and blacks in the South. It is often asserted that this lofty sentiment, so strongly rooted in the hearts of the true southern gentleman, expresses only his appreciation of the faithfulness of the Negro as a servant; but that it is not meant to convey any thought of equality. This is undoubtedly true in most cases, but where this good will is exercised between the races, there can be but a short step left to a final social understanding. Many men and women, North and South, who have the kindest feeling toward the Negro, dare not express their sympathy for fear of public ridicule and social ostracism. They are justly branded as moral cowards; but the Negro who believes that all white men are his enemies, and are trying to "keep the Negro in his place," is not only a coward, but a breeder of dissension and an enemy of his race as well.

WHAT CAN BE THE FIRST CAUSE OF THE IMPENDING SOCIAL ERUPTION?—What can be at the bottom of or the

first cause of the present impending social eruption between the races? This question is often asked. The Negro illiterate is a silent figure and a harmless one, so far as he has not been inoculated with the poison of dissension by the pernicious agitator. There are Vardamans and Tillmans in the Negro race as well as in the white race; men who do more harm than good. We believe in healthy agitation, and encourage it everywhere; but we condemn a spirit of hatred and prejudice wherever we meet it.

Now the facts we have before us are these: The enlightened Negro has education and intelligence enough to know right from wrong, and that he ought to condemn the wrong and uphold the right in both races. The white man has long and faithfully fought the battles of the Negro. He has spilt his blood and generously sacrificed his life for him; he has spent millions upon millions of his money to educate him and better his conditions; he has not even hesitated to enter the jungles of his native haunts to bring light and the gospel of truth to the dark continent. The best brain and the greatest minds of the white race in America are even today championing the cause of the Negro. Should not the Afro-American turn about and stop the boastful spirit of bragism—of what he has done since his emancipation—and give credit to the

faithful men and women of the white race who have assisted him, and without whom he could have done but little under prevailing conditions worthy of his great race? We contend that the Negro has not done more than he ought to have done; and today he is not doing half as much as he ought to do in the way of bettering his conditions. Again, in connection with this thought, we have the fact that nearly all the people of mixed blood are leaders of the race, and that this relationship which exists between the races ought to be a means of cementing them instead of separating them. This process of cementing, if it may be called that, is going on at a tremendous rate in many parts of the country, as we prove elsewhere. So it cannot be that racial hatred on the part of the colored man, exists because of ignorance or paternal relationship. The first cause must be traced elsewhere. It lies not in the lack of intelligence or education, or in the lack of blood admixture; but in the mental habit of finding the flaws and shortcomings of the white man. Naturally imaginative in his make-up, he often pictures to himself, and argues the point with others, that all men with white faces are his enemies. And it is curious, sometimes his own face is nearly as white as his father's!

SECTION

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THEY HAVE KINDLED THEIR OWN FIRE.—The fire of their own kindling is roaring, and the soup in their own domestic pot is boiling over. They are stirring with their might, and are endeavoring to inhere the unattainable without a semblance of qualification, in many instances.

These same people of color who so vigorously stir their pot, are harping continually on one string, trying to convince us, meanwhile, that they are innocent angel-martyrs, and absolutely irresponsible for the present unsatisfactory condition between the races; and yet, they are the shapers of their own future—the architects of their own fortune. They stand today in a position where they can prove themselves a true brother to the white man, *and finally compel him to recognize them as such, if they will it.* On the other hand they can show a spirit of hatred and importance that will forever rupture the relations and future welfare of a great, mixed American people.

THE MOST DANGEROUS CLASS OF NEGROES.—We now have in mind a class of Negroes who do not think deeper of or have a more tender regard for a white man, than that prompted by avarice. We have often come in contact with this hog. He covets the very ground upon which a white man walks, and works his

ruin wherever he may. He is the greatest enemy the race has today. If the white man would not find for him employment and the means of livelihood, he would exercise very little care for the welfare of his white brother. It is the mighty dollar that prompts him to be on friendly terms with the whites. Those from whom he cannot so well succeed in getting this coveted United States currency, are not considered his friends. He is also a devotee of the tipping evil. The white man who slips a dollar into his palm is a fine gentleman. He likes to get something for nothing from the white people. He is a sort of leech that lives by the blood of other men's toil. The same spirit of avarice that prompted his remote ancestors, to sell into slavery their own children, is here manifested. He will sell his own wife and daughters into a life of shame. This is by all odds the most dangerous Negro we have. He is the man who believes that the white man owes him something. He claims that the South does by right belong to him, as his forefathers, when slaves, fought the wilderness and under the master's lash subdued it and made it inhabitable, and an inheritance that he must some day claim as his own by right of the subjugation of his progenitors. We have heard him express the hope that some day when the unavoidable crisis is due, England, France, or some

other great foreign power would intervene, and he would then gain full possession of all the wealth of the South.

But the crowning sign of mental decrepitude manifests itself in the total absence of regard for all whites and even for his own people, and in the hateful "let me alone" spirit of independence of a poisonous, reptilian nature. Only so far as he is compelled to associate with the whites to get their money or means of subsistence, will he consent to submit to the social customs of courtesy and decent behavior in their presence, and were it not for fear we doubt whether even that much of good humor would be forthcoming. No confidence in and no respect for all whites, and for his own people whom he calls "niggers," is the accepted rule of his social calibre, and consequently no social harmony is emitted from this sort of being. Every respectable colored man and woman should openly repudiate him and censure him on every hand.

He is a stumbling block to his own people, and a snare, deception, and imposition to all with whom he comes in contact. In his scientific research the author has had more trouble in obtaining a true diagnosis of this class than any other. He met with more cunning, sham, and hypocrisy in this scattered class than in the class of the sin-steeped black quarters of large

cities. It does not take very much of the wrong agitation extant, to incense this class to all kinds of violence. Injustice breeds contempt and red-dens a hand in anarchy.

SECRET ORDERS AMONG THE NEGROES.—The many secret orders among the Negroes, we believe, should inculcate a spirit of patriotism and love of country, that would root out all wrong impressions and desires to become traitors of a great country and a great people, who have given them educational advantages and freedom in such vast numbers as no other country in the history of the world has ever done before.

We do not say that the secret orders are creating anti-American sentiments among the Negroes; but we do say that there can be, and to some extent undoubtedly is, unconsciously created such a danger. The hundreds of thousands of members of the various secret orders are today the shapers of the destiny of the colored people in America; no intelligent member of the race will deny this. They are even more potent at present than the church and school. We do not speak carelessly when we say that the military training in many of these societies is one of the greatest impending dangers to which the peace of the country, the welfare of the race, and the loyalty of the Negro is exposed.

We have been told by some of the leading ministry of the colored church that the Negro is society cursed—that the secret orders are displacing the interest in, and crippling the vitality of, the Christian church. No man, not even a Negro can, at a dollar or a dollar and a half per day, belong to two or three secret orders and at the same time be a live member of a church, and support a family in the bargain. Somebody is going to suffer as a consequence. His wife may have to take in extra washing or more congenial work in order to keep all dues paid, and wear herself out in the effort, as many a brave and devoted colored woman is doing.

But, you say, what has this to do with the subject under consideration? Just this: The Negro is an extremist. He will go into a thing he likes up to his ears, and suffer as a consequence. The show, mystery and discipline of many secret orders are attractive to him, and he goes into them with the blind enthusiasm of his emotional nature, without first counting the cost. And with guns and swords, and other paraphernalia of martial warfare at hand in some of these orders, and an exaggerated consciousness of their efficacy, it would be an easy matter to incense him to commit wholesale murder throughout the entire South, at a time when some black bastards and white imbeciles will cause a general race

feeling. Guns and swords are to fight with. We have never found any other legitimate use for them. Every Negro family in the entire South is well supplied with fire-arms. The entire colored press and pulpit should condemn the use of fire-arms as a dangerous plaything, detrimental to the best interests of the race, and have them displaced by the spelling book and reader. Guns and swords are relics of barbarism, and any people, white or black, who hoard them are designers of iniquity and in league with hell! Every state in the union should have a law, compelling the owner of a fire-arm to be registered and pay a license fee of not less than fifty dollars per annum. And for the violation of this law a penalty of three years' hard labor on a state or county road should be provided.

All, or nearly all, secret orders claim their foundation in the Christian religion. Let us see whether this claim is a substantial one, or whether it is only a supposition after all. Our purpose is to show the reader of both races that if the secret orders are based upon the true Christian religion, they ought to constitute a tie that should bind the two races so firmly together that no trouble, of whatever nature, could possibly rupture that relationship. No fake brotherhood can tie the two races and make them one.

FUNDAMENTAL DOCTRINE.—In order

to illustrate our point we will take out of the Sermon on the Mount the fundamental doctrine of Universal Brotherhood, which every Christian church and brotherhood, founded upon the teachings of Christ, must follow: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

For what purpose are we commanded and persuaded by Jesus to do thus? For this sublime purpose: "That ye may be (regardless of race, color, poverty or riches) the children of your Father which is in heaven; (here he gives us tangible reason) for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, (those of your particular race,

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color or clan only) what reward have ye? Do not even the publicans the same? And if ye salute your brethren only, (those of your particular lodge or church or society) what do ye more than others? Do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

We would like to quote more extensively, the religion of Jesus as taught by Himself in the Sermon on the Mount; but every reader who is willing may turn to the fifth chapter of Matthew, and obtain for himself the true doctrine, pertaining to the Christian religion. All other so-called Christian doctrines vanish into nothingness when compared with those of the fountain head.

The secret orders may all be founded upon the Bible—everything, good and bad, is founded upon that—but the religion of Jesus stands for a Universal Brotherhood, so broad and far-reaching that it tolerates no sect, secret order, class, race or clan—"do not even the publicans so?" His religion makes every man a brother and every woman a sister.

Let these principles of Universal Brotherhood be taught from every pulpit and in every school in the land, both white and colored, and a great people, whose voice would truly be the voice of God, would be the ultimate result. And what

a magnificent country these United States would be with such a people, and such boundless resources at their command?

THE PINK-SKINNED MAN IS HIS FRIEND.—There are some things that the Afro-American must remember. The best friend the Negro ever had, since his pre-historic ancestors were driven into or entered the steaming jungles of Africa, is the man of pink skin. Then, again, remember that the Negro has always been the greatest enemy of himself, from the earliest recorded history to the present day. And that the treatment received at the hands of his white superiors during the darkest days of American slavery, never exceeded the atrocity practiced upon himself as a naked savage in the jungles of Africa. Let us remember also; above all else, that this white enslaver has left his mark on the black enslaved; and that through his failings he has humiliated himself, in the blood that courses through the veins of the Afro-American. But for this and their existence on the western continent, ten million more savages would still be groping in the trackless jungles, perhaps hunting their fellow man for food, sucking his blood and devouring his quivering flesh.

We have often heard the complaint that all white folks judge the colored folks by the standard of the criminal class. We know they do not.

Many of the colored race inspire hatred toward the white race through their children, by many careless and pernicious remarks in their presence. How much of the present race feeling is thus created in the young of both races is hard to determine. It is often said that white children are born in the South to keep the Negro down. How many Negro children are born to make trouble for the whites is hard to estimate.

It is contended that the ignorance of the Negro and the bad treatment received by the whites, is the cause of the present bad feeling toward the Caucasian. But the intelligent Negro knows very well that it, too, is ignorance on the part of the whites which causes the race feeling; and that this ignorance and lack of fraternal feeling is the cause of a great deal of the prejudice to-day. If the white and colored in this country could be educated up to the fact that each must live for all, and that the mistakes of one must not be held up before the other, color line and prejudice would soon die. And, naturally, we would live happy together.

LOVE BEGETS LOVE.—Booker T. Washington has well said: “Both races will grow strong, useful and generous in proportion as they learn to love each other instead of hating each other.”

Love is manifest in all Nature's handiwork.

When man learns to understand the infinite wisdom of human variety, his happiness is assured. He will then fully comprehend the fact that every man is his brother and every woman his sister—that the God of Nature has in His infinite love and wisdom given a variety of hues to the skin of man for a divine purpose—that we have mental and physical dissimilarities for evolutionary growth.

What a creature is man that he should revolt against the inevitable? Should he not bow in humble submission to the Infinite? Should he not rather thank Him for such beautiful varieties of colors, bodies and minds for our improvement, elevation, enjoyment and happiness?

The repetition of my race, my color, my clan breeds contention and hatred, uncalled for in this age of enlightenment. It should find no lodgement in the minds of true American citizens. We are "a people" and "the people," and not this race and that—a white and a black, a yellow and a brown. Those who insist upon the recognition of "my race and my people," are the unmitigated enemies and traitors of our country, our God and our future welfare.

"United we stand, divided we fall," should be the watchword of all the people. If the people insist upon absolute color lines and marked separation in the future, our union cannot sur-

vive the onslaught of Father Time. And for whom would it be darkest, should a race rupture dismantle the spirit of calmness in this great Southland? For none other than the man of color. Let him plunge into a race war, and he is doomed! What forty years and more of bloodless warfare against ignorance and poverty has wrought, one year of martial warfare would hopelessly cripple.

Tell it again; scatter the seed abroad to every man, woman and child that Love is all-powerful, and that the flames thereof burn to the quick the foulest enemy that ever crawled on God's green earth; and that the bite of serpents and the sting of scorpions of the human kind cannot harm those who put on the armor of Universal Brotherhood.

A TERRIBLE DAY FOR AMERICA.—Capt. Richmond P. Hobson, gives a graphic description in *Cosmopolitan* magazine for September, 1908, as a possible outcome of war with Japan. We quote him as follows:

"If, through delay in the arrival of our new fleet, (after the first one had been destroyed) Japan had time to repair and prepare her injured fleet, and our new fleet upon arrival, foolishly crossed the ocean and met disaster, then Japan would come into permanent control of the sea, and the Pacific coast would be invaded

in force. Our nation would be turned into an army, but only reverses would attend attempts to dislodge the Japanese in full control of the slope from the coast to the mountains. The one sure way to proceed, the one that would be ultimately adopted, would be to draw upon our vast resources, quickly build a new fleet of great preponderance, and send it around.

“Its approach would signal the loss of control of the sea to the Japanese, and their forces would retire. With the mainland clear, our next move would be an expedition to recover Hawaii. This would involve a great transport service, but we would have created it in advance. After reducing Hawaii and occupying it in force, our next move would be a great expedition against the Philippines. The stupendous army and the transport service would be at hand, and the Philippines would fall. Our next move would be an even greater expedition against Japan * * * America's ultimate victory would be complete, but it would be bought at a terrible price, not only because of the fabulous cost of armament and of pensions for a hundred years, not only because of the suffering and death of hundreds of thousands—even millions—of men, and the misery of their families, but the years of warfare and hatred would leave us a nation of soldiers, with militarism in complete control; our free in-

stitutions would totter, and liberty for mankind would be delayed for long centuries to come."

Now, we would cautiously remark that Mr. Hobson does not make a single allusion to the ten million colored people already in our midst, whose sympathy would easily be enlisted with the little yellow man, who has, like the Negro, suffered humiliation and exclusion at the hands of the dominant, money grabbing, race hating American. The war Hobson has in mind would not be a war of nations as much as one of races—the colored races pitted against the white. Japan and China are a kin if it comes to that, and the Afro-American, who has tasted of the sweets of civilization, is also a distant relative. All of them, when once united, would stand man to man in defense of equality with the white-skinned man; and who dare prophesy that they would not get it?

The Chinaman and Japanese have for centuries been taught that they are heaven-born—descended from the gods—and they will, when once powerful enough in a thorough union, demonstrate to the world that this assertion of their superiority must stand. The Negro, or rather colored Caucasian of America, through whose veins flows the blue blood of the southern aristocracy, is also ready to demonstrate that he is as good as his white father or grand parent. And the black man is catching the same spirit.

If that terrible day should dawn in America, that would find the nation crippled and bleeding—when color is pitted against white—it would remember, as never a people remembered before, that no republic can live, no modern nation survive, in which race prejudice and color lines exist. *America must stand united or die divided. A legal amalgamation of the races is essential to our national life.*

CHAPTER VIII

CRIME, LAW AND PUNISHMENT

EYE FOR EYE, TOOTH FOR TOOTH.

—The elements of crime are the same in essential features in every part of the civilized world. Since the tablets of stone were handed down from Mount Sinai there have been certain acts recognized by almost the whole human family as inimical to social order or individual rights.

In the various stages of human development divers forms of punishment for crimes committed have been devised and inflicted on the guilty.

False notions of religions have, for instance, been instrumental in some misguided, semi-civilized peoples in promoting crime, and also in applying methods of punishments, shocking in the extreme to all highly developed and more sensitive minds.

Many men, in different ages, have taken special delight in administering punishments for real or imaginary crimes committed by certain defenseless people. The Mosiac principles of punishment—eye for eye, tooth for tooth—has adhered to the practice of courts and juries throughout all the intervening centuries with

wonderful persistence. It is only within recent years that some states in America have ventured to relax the law of a life for a life in the case of murder.

It is not within the scope of this book to enter upon a thorough discussion of the law of crime and criminal procedure. Fact is, the writer is so absolutely opposed to the common method employed in the punishment of the criminal class, that to enlarge upon this subject would bring up a question that would require more space than could be allotted to it here.

THE MOST OUTRAGEOUS PRACTICE.—It is hardly necessary to say that we are opposed to capital punishment for crimes committed. Our opposition is based upon scientific reasons.

First, we maintain that most crime, for which punishment is inflicted, is committed by beings who are unfortunately developed, mentally and physically, and are consequently more or less irresponsible. To take their lives does not improve the morals of a people, while, if justly considered, it adds only another crime to the one perpetrated by the criminals.

Secondly, we maintain that crime is the result of the abnormal development of certain mental faculties in the brain of the criminal, and that all men possess these same mental elements in

a weaker or stronger degree, counter-balanced by other faculties promoting good, and that if a criminal, who is on the wrong side of mental balance, or out of self-control, is killed, the higher elements of his mind are also murdered. In other words, the good man in the criminal is killed along with the bad one. And no class of men, state or government, has a moral right to kill the good in the supreme economy of life, to rid themselves or society of the evil thereof.

Furthermore, we maintain that no human being should be thrust into a dungeon or locked into a prison for any considerable length of time. We consider this the most outrageous practice that has ever been contrived by monsters in human form. If there is a purgatory anywhere in God's universe, it has its counterpart most glaringly portrayed in the black dungeon and iron cage of the ancient and modern prison system.

HORRORS IN AMERICAN PRISONS.
—A report published by the American Prison association is in effect an arraignment of the whole prison system in the United States. Two hundred and ninety institutions in 37 states were visited and carefully inspected. With a few exceptions it was found that all sorts of horrors existed which could not be justified under any statute ever enacted. Prisons were hotbeds of disease, dangerous not only to the inmates but

to the outside public. The character of the food and the way of serving it were revolting and demoralizing. Overcrowding was a frightful evil. In Birmingham, Ala, 240 men were found in seventy-two cells, and twenty-five women in ten cells. In Los Angeles 135 men were found in eighty-eight cells. One person to a cell, the prison association says, is all that should be allowed. "It is a strong temptation," says the report, "to specify particular cities where nameless abuses exist; where little children are kept in rooms with polluted and diseased adults; where a poor insane victim of brain disorder howls all night in company with ruffians; where an honest fellow, unable to pay a fine for a spree, is locked in with thieves. These are not pictures from novels; they are bald prosaic facts set down by honest eyewitnesses in answer to printed questions." Imprisonment without occupation, the report declares, is a straight path to insanity. In 143 jails the men prisoners have no occupation, while in 155 the women prisoners have nothing to do. The association is strongly in favor of labor colonies where persons may be taught in an intelligent way to lead better and useful lives. It favors keeping prisoners until their reform is reasonably assured, but it is insistent that where no effort at reform is made, the whole influence of jails is debasing. In many jails in-

fluences for good are meager, if not wholly lacking. Twenty-five jails do not provide any reading matter for prisoners. In eighty-eight no religious services of any kind are ever held. Undoubtedly American prisons need investigation and reform as badly as any institution in the country.

THE UNITED STATES PENAL SYSTEM IS A FAILURE.—Brand Whitlock, the Toledo, Ohio reform mayor says: "Our penal system is a failure; only we do not know it yet. Governments have tried it for thousands of years, and our government is reported as saying that the tendency to crime still exists. Our penal system only hurts and never helps its victims, directly or indirectly, whether they are innocent or guilty. It deters some from committing crime and makes hypocrites of more, and it wholly ignores economic or social causes for crime and makes no allowance for personality. It is a failure because it is founded in fear and hatred, and cruelty and cowardice. It mercilessly grinds the poor and the weak in the interest of the strong. It proceeds from and dwells on the bad in man, not the good.* We shall have a system that will

Judge McKenzie Cleland says: "By this system crime has increased so rapidly that the authorities are now, in this year of our Lord nineteen hundred and nine, afraid to publish the facts, afraid to make known the truth. The last Government statistics on crime were published in 1890, two decades ago. In 1900 the figures were gathered, but the Government suppressed them."

do good only when society recognizes its own responsibility for crime and lives up to it, and when it dwells upon and develops the good in man instead of the bad. * * * It might be well for the government to get out some statistics showing why there is more crime after financial panics and industrial depressions than in good times. Why the hold-up man and purse-snatcher always turns up with the first cold weather, and why, when the mills shut down, there are more hoboes and yeggs on freight trains. You might pursue all these little crimes to their original source and cause. It would not be long before there would be no necessity for statistics on crime, and then, in some idle hour, the clerks in the statistical bureau might occupy themselves with tracing the relation between the vulgar crimes of force and violence and the artistic crimes of craft and cunning—artistic crimes which do not have to break laws because they make the laws to suit themselves.”

WHO MAKES THE CRIMINAL?—Let us ask you here—who makes the criminal and how does he originate? In chapter eighteen of this book we give a full scientific answer.

Can we accuse the Author of all life for crimes committed by His erring subjects? Such a doctrine has never found great prominence. Man has, since the dawn of reason, believed in

the influence of an evil spirit—devil—the author of all evil. This belief has been prominent in every age; but today, in this age of spiritual illumination and reason, man has come closer to the heaving bosom of the Almighty, giver and preserver of all life, and as a consequence he has knocked the horns from off his majesty, the devil, and the clattering noise of his cloven hoof is no longer discernable. Man has gained a clearer conception of the natural laws underlying and dominating human kind. We are now beginning to realize that the evil we have to fight, the devils we have to combat, are the conflicting elements in human nature. In the complicated machinery of our minds we find the elements of Destructiveness, of Combative-ness, Amativeness, etc., on the one hand, and the elements Benevolence, Spirituality, Human Nature, etc., on the other. These elements are necessary in our mental make-up as free moral agents. Because of Combativeness, Secretiveness, Amativeness, Destructiveness, etc., we do not cut off our arm that strikes, or leg that kicks, or cut out our tongue because of blasphemy or lying. What do we do? We try by the counter-balance of Human Nature, Benevolence, Conscientiousness, Spirituality, etc., to control our tongue, elevate and poise ourselves. In the complicated machinery of society the same elements

of so-called good and evil exist. Why must the evil thereof be forever strangled, beheaded, or indungeoned? Why not make other provisions for the safe-keeping of the bad element of society, and still others that will ultimately prevent the existence of said element, so that society, like the individual, may finally be balanced? We shall show the reader that the criminal must be scientifically dealt with, if society is to be saved and humanity is to be improved.

THE LYNCH LAW.—The southern people have for many years resorted to the lawless practice of lynching Negroes without trial and conviction. At first this lawless method of punishment was designed for those only who had committed rape on white women; later it was resorted to for other grave crimes like murder, while at the present time any Negro who is accused of burning a building or stealing a chicken, may be lynched, shot or burned by an organized "law and order league," or by a mob organized on the spot for a lynching bee. About twelve years ago it was generally believed that this atrocity was about nearing its end, but notwithstanding previous agitation by such noted persons as Judge Tourgee, Dr. Morehouse, Ida Wells-Barnett, Frederick Douglass and others, the evil seems to be deeper rooted in the depraved hearts of the offspring of lynch-advocates today than it

ever was in the hearts of their parents. We suppose the law of heredity is not dormant in this regard. As a small white boy said to his father not long since: "Papa, I have seen one nigger shot, one nigger lynched, and now I want to see one burned." Of the 5,000 lynchings in the last twenty-five years, ninety-five per cent were Negroes charged with assaults on white women and girls. It has been noted that these killings have become more cruel and on slighter reported excuses. Burning at the stake, which was begun in Texas sixteen years ago has been more frequent than shooting and almost as frequent as lynching. It is a hard matter to get a correct figure of the actual number of Negro killings throughout the South per year, as we are aware of the fact that many such killings are never reported to the newspapers. Five thousand in the last twenty-five years, we consider far too conservative to cover the actual number murdered by white outlaws. It is the terrible debasing effect these killings produce in the community, that the people must some day reckon with. When laws are openly defied, anarchy may at any time debauch the country.

Within the radius of thirty-five miles of the writer's former home there were five killings within two years. Three were lynched for rape. One of them was accused of this crime by a white

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woman in order to shield a relative, who, she later confessed, was the real culprit who threatened to kill her. One was lynched for killing a man, and the other one was murdered by white fiends while peacefully slumbering by the roadside, for no other crime than that he was black. The night-rider outrages were but other features of the same lawless tendency, manifested by the same class of whites.

THE NEGRO AS A CRIMINAL.—
 "There is too much crime among us," says Booker T. Washington, in his book, "My Life and Works." "The figures for a given period show that in the United States thirty per cent of all the crime committed is by Negroes, while they constitute only twelve per cent of the entire population."*

Everybody who has seriously studied the Negro question is aware of this; and no one could give a better reason for the existence of this undesirable condition than Mr. Washington. He says, "A large amount of crime among us grows out of the idleness of our young men and women." This is a true statement as far as an ordinary surface observation is concerned. We contend that the sporting proclivity in the pres-

*Without doubt Okolona has a larger Negro population than than any other North Mississippi town, yet crime here is almost unknown."—*Okolona Sun*.

ent generation is too intensely cultivated, owing to favorable opportunities brought about by the changing conditions throughout the South.

When a young Negro sport can earn as much money in a city in one week as his father used to earn on a plantation in a month, he is generally a candidate for partial idleness and crime. He is a stumbling block to the honest colored man who deserves decent wages, and who works hard to maintain a respectable home and educate his children.

The idleness of the young men and women of the race is often traced to the criminal neglect of a certain class of shiftless parents, who fail to rear their children by precept and example in the ways of respectability and industry. Parents of this class who steal from their white neighbors as well as their black, cannot expect their sons and daughters to refrain from stealing, and committing graver crimes when opportunity permits.

We fully expound in chapter eighteen, that like begets like—a thief begets a thief, a rapist at heart begets a real rapist, a murderer at heart begets a real murderer, etc.

Booker T. Washington says: "I condemn with all the indignation of my soul the beast in human form guilty of assaulting a woman. Let us all be alike in this particular."

We wish to remind Mr. Washington of the fact that a "beast in human form" must be conceived, born and reared, before it can commit the unspeakable crime on a woman. Why not go back a little and attack the cause, the source of the beast nature, and condemn it first with "all the indignation of our soul?" Is not the parent of an ill-begotten child responsible for the result of that issue, be he white or black? As two consumptive parents will beget children with consumptive tendencies, so, too, will criminal parents beget criminally inclined children. It is nothing but the penned-up beast nature in the parents that breaks out in their children. *This beast nature was first cultivated in the African slave in America by the unbridled beast passions of the slave-master who owned them, and has now become a second nature in both races.* Only by refinement and a cultivation of the higher faculties in the races, as they commingle, can this beast nature be ultimately restored to its normal channel. We condemn, in the strongest English at our command, the hell-born custom of America, which forbids the commingling of the races for moral and religious culture, while it tolerates the mixing for evil purposes; thus utterly corrupting both people. As long as there is no respect for the colored womanhood of America, by the white man of the country, so long will it

be impossible to cultivate and infuse a higher moral tone in the race. We wish to impress, indelibly, upon the readers' minds that as soon as legal intermarriage displaces the old custom of illicit mixing, the beast in both races will disappear.

FEW OUTRAGES COMMITTED IN THE NORTH — WHY? — How often do we hear of Negro outrages committed on white women in such great Negro centers as Chicago, New York, Philadelphia, and other places in the free states of the North? Very seldom. And those Negroes are not unlike the southern Negro, as they have largely migrated there from the South in recent years. It is in the old slave states that nearly all assaults on white women are reported to transpire; and just where the unnatural social relations between the races are strongest these outrages are most frequent. This goes to prove, without further argument here, that it is not so much the Negro, or the colored man, or the beast in both races after all that is to blame, as the unnatural relations maintained between them, which gives all the privileges to one, and none of the advantages to the other. A respectable colored man, who has married a white wife, cannot travel with her in these old slave states without being in imminent danger of arrest and mob lynching. We know of several

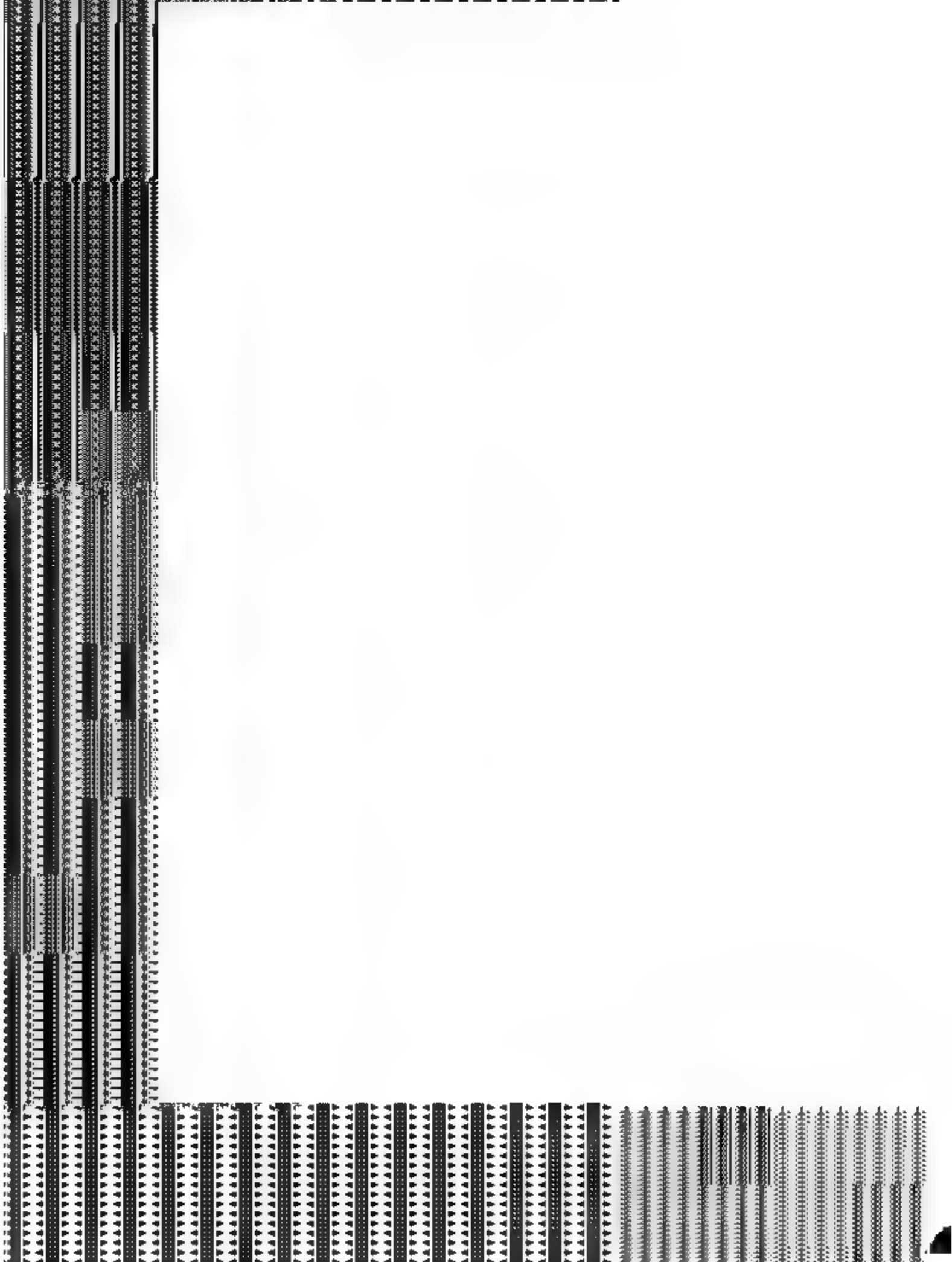
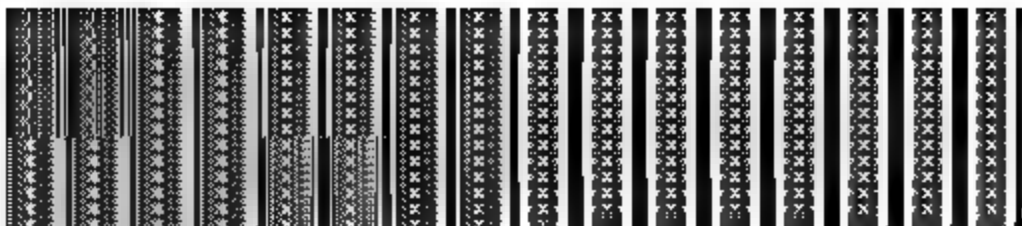
cases where black men, who had married white colored women, got themselves into trouble when their wives' Negro blood was unknown. In such portions of the South where foreign influence has somewhat changed conditions, these outrages on women seldom occur, and a colored man is there safest with a white wife, or apparently white, as also is a white man with a colored wife. So we say again, in this connection, that the beast in both races can best be eliminated from our midst, by displacing the old custom of illicit mixing with a legal intermarriage provision in the entire country.

WHO DOES THE LYNCHING IN THE SOUTH?—It is a wrong supposition that these lynchers are always composed of the scum of society. They often represent men of intelligence and high moral (?) standing in the community. The reason they resort to this method of lawless execution is self-evident. The Negro is a poor, most often defenseless creature, and to kill him means just one less in the community, that is all. It is yet so deep-seated in the mind of the old South that swift and certain death, regardless of the offense, must befall the Negro (for any real or imaginary crime committed for which the lynch law seems to be provided), that to think of saving the valuable energy of that human being for the good of the State, has not, it seems,

even occurred to them. With all the wisdom and moral sentiment of the South, no provisions for the real Negro criminals of this class have been made other than death, and consequently that much loss of valuable energy to the State has incurred, that cannot be replaced. Why not make provisions for the establishment of State Eunuch Institutions, where this energy may be turned to good account? Instead of making such provisions, all kinds of schemes are concocted to exterminate this class of criminals. And as the cause is not removed, they will not run short of material on which to practice and wreak vengeance, and by which to inculcate fear in those who may be next executed. A very credible editorial discourse is given in a prominent southern Alabama newspaper, which portrays well the highest sentiment on this subject. We give it below, as it will be of value in connection with what we say:

THE SUBSTITUTE FOR LYNCH LAW.

—"Although lynch law may be accepted by some as the best available remedy for the prevention of certain forms of crime, no one, we think, can regard its permanency as an institution with any but greatest apprehension, as being in essence a violation of the constitution under which we live, and therefore destructive of good government. Should we not attempt to devise a method



of procedure that, while meeting the special exigencies of life, will conform to law? There appear to be two influences at work in bringing lynchings to pass. One is the feeling that in many localities there is actually no police protection; and, therefore, lives must be protected by an invisible entity, a fear inspired by the sudden appearance and violent action of the vigilance committee, or of the mob. It is sought to impress upon the minds of the evil-disposed that, although no policeman be present, and the inhabitant is alone and unguarded, there yet exists a force within call, that when aroused, is vengeful and strong. The other influence is the repugnance that all honorable men have in bringing into public view the victims of brutal assaults, forcing them, in accordance with the forms of law, to attend an open trial whereat the criminal is tried for his crime. A third influence, although a less one, is the desire for the satisfaction of the hatred and revenge that are aroused when a crime of brutality is committed. Taken generally, lynchings are performed with a cold determination, showing that the two greater influences are at work. How shall we accommodate our laws so that persons in isolated situations will be secure, and the tender and delicate victims shall be spared the humiliation of having their woes publicly exposed, yet no principle of human right be disregarded?

A KIND OF MOCK TRIAL.—"It would seem that the way to go about it is to change the forms of law so as to give them some of the features of lynch law, i. e., immediate arraignment, swift trial, and punishment without delay; and all, without the publicity that attends our regular procedure. There should be legal provision for immediate arraignment, with special forms of trial, so that it will be assured that in a very short time the whole matter will be disposed of; and there need be no publicity, provided that there is assurance of a fair trial. The object of publicity is to prevent injustice, unfair trials, and despotic infliction of punishments; but in these days of general information and civic freedom, it is possible to bar out the public without suspicion that anything unfair will be practiced at the expense of the accused. Why, indeed, should the victim of a brute's criminal lust be brought into court at all, or forced to testify about so horrid an experience? The accused must be confronted by his accuser, if the principle of our laws is to be obeyed, but is it at all necessary that this should be in open court, or in any court at all? It can be as well done in the privacy of the home, with judge and jury only present as the guarantors of the observance of the legal form.

VIRGINIA HAS SUCH A LAW.—"We

understand that Virginia has a special statute affording speedy trial, with private procedure in certain cases, and that since that statute was passed there has not been a lynching in the state. We might as well study such a law and see how far it may be adopted for use here. We should eagerly seek out the best remedy for our unhappy situation and apply it; for the situation is truly unhappy, and it is growing worse instead of better, and is already well nigh intolerable. Let us arrange so that the Law shall be the expression of the absolute needs of the time, and it will then be found, we believe, that we will enlist in its enforcement all sorts and conditions of men, regardless of color. The result cannot fail to be to our great advantage."—Mobile Register.

STATE EUNUCH INSTITUTIONS.—We have intimated the establishment of State Eunuch Institutions. We believe that every state should have its penal farms; and that especially here in the South the Negro criminal should be taken care of on such farms. Mississippi has its penal farms which are far in advance of penitentiaries or prison walls. Though only as yet in a crude, experimental stage, a number of abuses being reported, they have been made to pay the state a revenue besides all running expenses. Georgia has also abolished her

THE AUTHOR.

THE AUTHOR.

unspeakable peonage system, and is falling in line with Mississippi. The occupants of penal farms cannot only support themselves, but could be made to do splendid service for the people of the state in the way of building public roads. "Prominent men," of the vigilance committee, will bump over country roads that are a disgrace to a Hottentot and resort to lynching bees, and help to kill several hundred powerful Negro men annually, whose energy might be utilized in bettering the highways of the state. We contend that every southern state should set aside and equip a farm for the reception of Negro criminals of a class that should be rendered sterile by the authority of the state; and that this authority should extend to white criminals of a like class. We contend that the lynching of Negroes for any crime committed is inhuman and barbarous; and that all law abiding people of both races should demand of the officers of the law that the perpetrators of this crime against justice be apprehended and severely punished. During the campaign President Taft said to an audience of colored ministers concerning the lynching evil: "The best remedy, and the necessary one, is an improvement in the administration of our common laws, and the holding to strict account of officers of the law who do not use all possible means to prevent and suppress such outbreaks."

We know positively that at some lynchings the officers of the law are in sympathy with the mob, and assist instead of retarding it. We believe that the federal government ought to step in and inquire into these lynching outrages, and bring the law-breakers of these mobs to justice. When the state will not protect its citizens the government must.

THE STERILIZATION OF CRIMINALS.—The criminal class is a class to be deplored, but not hated. Hate is born of ignorance and breeds corruption. A deluded, vengeance-wreaked mob which hangs or burns a criminal is as deplorable a criminal class as the criminal himself. This particular criminal class is the outgrowth of a corrupt social system in the South and elsewhere, and now, since it is with us and increasing, it must be scientifically dealt with—the only just method to rid the country of it.

In this enlightened age any race of people can be improved in any desired direction by proper means. A progressive farmer does not hesitate to cut off an unruly, vicious, unprofitable portion of his flock, in order to produce the desired results. What the intelligent farmer does, the state, in the case of unruly members, must do. But the South has done little to curb the Negro or white criminal class. Promiscuous cohabiting among them and with the whites increases this

class to an alarming degree. There is also nothing effective done to check the spread of tuberculosis, which claims many thousands annually. In fact, nothing effective is done among this people by the southern states to build up and improve their conditions to any extent along social, moral or physical lines. The sterilization of the criminal and degenerate class would inflict no hardship upon it, and would prove a great blessing to both races. We do not believe that any serious objections would arise among the better class of colored people, should this measure be inaugurated throughout the South. The daughters and wives of the better families among them, as well as the lower class, are exposed to the depravity of these inhuman beings, and the white man's law is generally of non-effect when it pertains to these people. We are aware that no colored maiden can hardly obtain justice or protection at law, be her paramour white or black. If a law, providing for the sterilization of the feeble-minded, degenerates and criminals is reputed to be needed in Wisconsin, of all the world it is most needed right here in the South. We are proud of Wisconsin, and especially of ex-Assemblyman Mr. Elver, of the Wisconsin Legislature, for so bravely fighting for a measure several years ago that means so much, that is of such vast importance to mankind, especially

when once adopted among the mixed southern people. Be it "cruel, inhuman, contrary to divine law and unconstitutional," as legislative opponents in Wisconsin have argued, it is nevertheless eternally right. "Lead us not into temptation, but deliver us from evil" is of non-effect, if we continue to allow evil to be bred by the wholesale and let hell multiply. We are glad that several northern states discourage evil propagation.

The American Prison Association in session at Seattle, Washington, in August (1909), spent most of its open session in a heated debate on a paper written by Dr. H. C. Sharp, formerly surgeon in the Indianapolis Reformatory, on the "Indiana Plan" of performing surgical operations on hopeless idiots and confirmed criminals. A delegate moved that Dr. Sharp's paper be suppressed on the ground that the Indiana plan was contrary to the Bible. One delegate objected to the debate being continued before women, who composed at least one-third of the audience. Thereupon the women delegates at once took the lead in the controversy, led by Mrs. Weeks, president of the Philadelphia Social Purity League. Mrs. L. R. Eastwood of South Dakota, advocated chloroforming idiots and that made the delegates laugh.

During the debate it was announced that Con-

necticut and California had followed Indiana. The motion to suppress the paper was not put to a vote. President Gilmore said it would not have received three votes.

The debate on the "Indiana plan," for preventing the propagation of criminals and idiots, developed almost unanimous sentiment for the plan. The discussion, according to President Gilmore, of Toronto, Canada, was one of the most profitable the association has held for years.

Judge B. R. Lindsey, of juvenile court fame, said among other things:

"Our criminal law, as it came down to us through feudalism, was an instrumentality of government far from perfect. * * * The time may come, however far in the future it may be, or, however unprepared we may be for it, even now, when the state will come to deal with a criminal much as we now do with the insane."

CONTRARY TO DIVINE LAW.—Talk about the effort to improve the human race being contrary to divine law? Can anything be more absurd and shallow? Does not man possess the wisdom and power to co-operate with his Creator in improving, by crossing and recrossing the various species of plant and animal life? And he has not hesitated to employ this power to its full extent. Not even felt that he was violating a divine law and a constitution. Luther Bur-

bank must be an unpardonable sinner, for he has done such an inestimable amount of work in the improvement of plants.

In the improvement of the human race every legitimate means should be employed; and nothing is more effective than the sterilization of that class, absolutely unfit to multiply, which populates the world with misery, gloom, despair, hell! Should any people hesitate to adopt this measure when it concerns only a class, absolutely unfit, upon whom it works no hardship whatever, while an unspeakable amount of benefit is at once conferred upon the eligible and upon all people?

ARE THE JUNGLES CALLING HIM BACK?—In his great lecture on "Rape" at the Citronelle, Alabama Chautauqua, ex-Governor Vardaman, in his dramatic voice cried: "The jungle is calling him back, the jungle is calling him back!"

Now, any one who has lived among the Africans in their native country can testify to the fact that sexual purity is one of the finest characteristics of the race. The writer in the book, "The Colored American from Slavery to Honorable Citizenship," says:

"Among the heathen Africans, whatever else may be said about them, the world will have to admit that they are the purest people, outside of polygamy, in their connubial and virgin morals,

upon the face of the globe. White women to my personal knowledge, hundreds of miles interiorward in Africa, can remain in their midst and teach school for years without being insulted, which proves to a demonstration that where our natures have not been distorted and abnormalized we are the most honorable custodians of female virtue now under Heaven.

“It is not the nature of the black man to outrage white women, unless it is one of our American retrogressive abnormalities, which has possibly grown out of the degradation entailed upon us by the singular prejudice and degrading conditions under which we exist. The whole range of West India Islands show by their records that only one rape has been charged upon a black man since 1832, and that occurred twenty years ago, while eleven rapes were charged upon white men, nine of which were perpetrated upon black women and two upon white women.”

Then the writer touches, in a short paragraph, upon the same causes to which we attribute the deplorable state of affairs we find in these states —“It may, however, be due to the fact that there the laws and institutions recognize the black man as a full-fledged citizen and gentleman, and his pride of character and sense of dignity are not degraded, and self-respect imparts a higher prompting and gentlemanly bearing to his man-

hood, and makes him a better citizen and inspires him with more gallantry and nobler principles. For like begets like." Then he goes on to say: "While, in this country, we are degraded by the public press, degraded by the courts of the country from the United States Supreme Court down, degraded on the railroads after purchasing first class tickets, degraded at the hotels and barber shops, degraded in many states at the ballot-box, degraded in some of the large cities by being compelled to rent houses in the alleys and the most disreputable streets. Thus we are degraded in so many respects that all the starch of respectability is taken out of the manhood of millions of our people, and as degradation begets degradation, it is very possible that in many instances we are guilty of doing a series of infamous things that we would not be guilty of if our environments were different."

Abnormal characters of both races, born under the "South's policy," will necessarily come under the law of restraint, even should this "policy" be abolished when the oligarchy of these states receives its final sentence of political death by the people. But we predict that it would not take longer than a few generations before all the taint of this cursed "policy" would have vanished among the colored people. The nature of these people is so pliable that a "right policy" will

effect them as favorably as a wrong one has effected them unfavorably.

The Negro man is by nature a gentleman, using that word in its true sense, and the colored man of African descent will prove himself a gentleman if environments will give him half a gentleman's chance.

CHAPTER IX

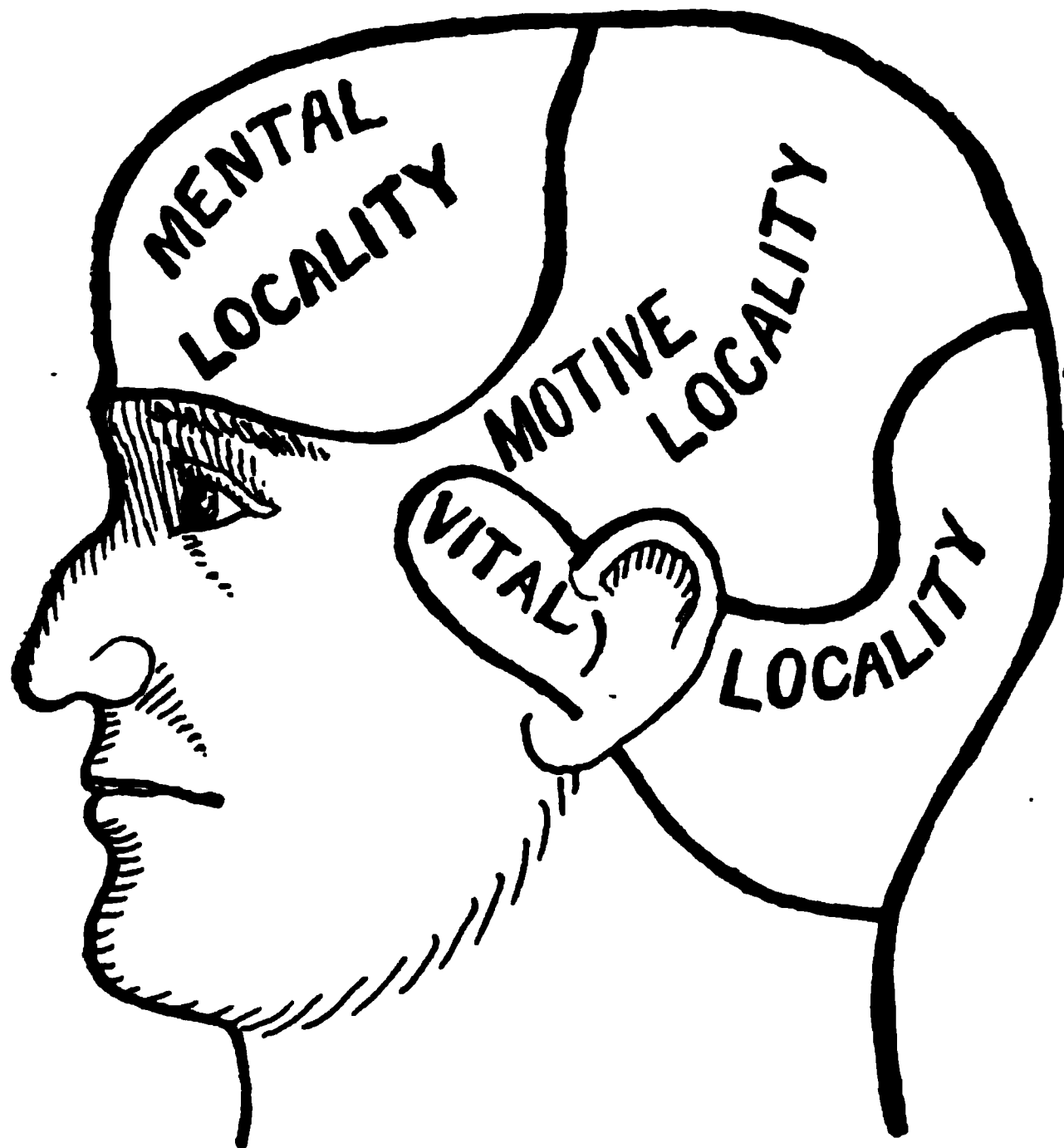
THE TEMPERAMENTS

THE MENTAL TEMPERAMENT.—

The Mental Temperament has its constitutional basis in the brain and nervous system. Its predominance in the organization is due to inheritance, and if moderately inclined to be prominent at birth, it may be strengthened by training and culture, so that its place may become primary in the life of the individual thus born. It is characterized by a body comparatively slight, and a head that is large in proportion to the frame that supports it. The face is oval and forehead large and broad in the upper part. The physiognomy is delicately molded if not sharply drawn, and the countenance is prominent and expressive, the skull delicate and thin and the hair fine and soft. The body is not strongly marked as in the Motive Temperament; the muscles are small and compact, being adapted to rapid actions rather than to great strength. In short, the whole system is high-strung.

We believe that we meet with no contradiction when we say that the Mental Temperament is almost an unknown quality among the native African Negroes. There may be a few excep-

tions; if there are, we have not found them. We have met with many cases of the Vital-Mental



The Three Temperaments

TEMPERAMENT is a condition of the mind. When certain brain organs, through which the mental faculties of the mind act, predominate, then we have, what we call, either a Mental, Motive or Vital Temperament. We illustrate this in the above drawing, where the three localities of the Temperaments are shown. When all three are equally developed we have a Harmonious Temperament. When two predominate we have, for instance, the Mental-Motive, the Motive-Vital or the Vital-Mental Temperament. These facts must be borne in mind in connection with the following portraits of the Temperaments:

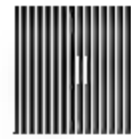
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are they owe their degradation to the most terrible adverse circumstances. Persons of this Temperament may be found in sedentary occupations which require more brain than bodily exercise. Teachers, artists, authors, and the various other professions which require brain-work are filled by them. Women who have this Temperament lack plumpness and the delicately rounded, symmetrical figure, so much admired by men in women, yet they have a beauty of delicacy and refinement that charms and attracts all men of a robust, rough, vigorous constitution. This is well illustrated in Dr. and Mrs. Sumner, chapter seventeen. It is apparent that this class of white women are on the increase in this country, and while they are charming, intellectual companions, they can, under most maternal circumstances, not become the mothers of fine, vigorous, healthy children. Only by scientific crossing with robust constitutions, in which the Vital Temperament predominates, can they become a blessing to posterity and true wives and mothers. And the same fact holds true in the case of Roland, Ph.D., whom we illustrate and describe in chapter sixteen. In connection with the illustrations here given we have named these examples, as they fully convey our idea of the Mental Temperament in whites, and how, by scientific intermarriage, these top-heavy conditions

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short and thick and the shoulders broad and round. The head and face correspond with the other parts of the body, in that both are well filled out with adipose tissue, while the expression is cheerful, frank and happy.

In the Vital Temperament we often find represented the mulatto and other fairer breeds as well as the dark and full-blood Negro. In those of a fair color we may sometimes find eyes of gray-blue or brown color and hair of brown or red tinge, but the darker or black generally have the close, kinky hair and black eyes. In the dark or black, bilious elements enter that confer more physical endurance than is possessed by the fairer ones, or the sanguine type of the Vital; but the latter class, however, possess more activity and sprightliness, and consequently are the moving spirits in the American Negro race—those who have the most push, the ability to push, and push the hardest. If we compare them with the full-blood Caucasian, they are found to possess, for the most part, more endurance; and if their sanitary conditions and mode of life were improved, they would be decidedly so. There is no race of people on earth that can adapt themselves to and stand as varied a condition of life as the African Negro and his descendants of mixed blood. The absolute squalor and disregard for all rules of health and moral stimulation in many homes

of the poor southern Negro, would undermine and exterminate our Caucasian race; yet the breeding capacity of these people is tremendous, and were it not for the deplorable condition of life among them, that is the cause of removing so many thousands annually by consumption and other diseases, they would ultimately take the entire South by sheer numbers. Whether they will or not is yet an open question.

The Vital Temperament seems to predominate in the race, therefore it is the strongest, though not the longest lived people, whose descendants will, without doubt, be numerous throughout this world when the white-skinned people have become extinct. We find in a book called, "Self-Instructor in Phrenology and Physiology," by the well known authorities, O. S. and L. N. Fowler, revised by the not less famous Nelson Sizer, the following statement: "All black animals are powerful, of which the bear, Morgan horse, black snake, etc., furnish examples. So black fruits, as blackberry, black raspberry, whortle berry, black Tartarian cherry, etc., are highly flavored and full of rich juices. So also the dark races, as Indians and Africans are strong, muscular, and very tough."

The Vital Temperament is most common among the colored women, while among the white American females the Mental Tempera-

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PERMANENTS.

ment is fast displacing it, and consequently is disqualifying them as breeders of a superior posterity. Excessive mental training saps the constitution of its sacred, magnetic, feminine qualities, and leaves the subject in a cold, reasoning atmosphere, instead of in the warm, attractive, magnetic feminality. No truly superior man of ability looks for an encyclopedia, a library or bookstore, in the brain of a woman, when looking for the mother of his future children. The woman of today who is so top-heavy or excessively loaded with these things, that it overshadows and shrivels her feminality, or generative functions, is not the fit mother of a superior race. Education in women is not only desirable but necessary, even if only for congenial companionship to her husband, but if it robs her of the sexual or animal qualities necessary for the perpetuation and improvement of the human race, then it were better if she remained illiterate and thereby fulfilled her mission and be blessed by succeeding generations. Excessive mental development also retards marriage, and often the best years of a woman's bearing period slips by before she enters the state of motherhood. Negro and colored Caucasian women of the Vital Temperament ripen young, marry young, and leave off bearing younger than those of a Mental or Motive Temperament. They of the

Vital Temperament are very passionate, both men and women, but changeable in mood; lively, cheerful, amiable, frank, and candid, fond of good living, play and sport; and at the same time apt to fall into habits of eating and drinking that are injurious. Thus, with strong social affections, they are more liable to irregularities in the way of frivolity and dissipation than persons of the Motive Temperament. When, however, the moral principles are developed to restrain or regulate their conduct, they generally lead very happy, useful lives, enjoying and promoting enjoyment.

THE MOTIVE TEMPERAMENT.—The Motive Temperament has its constitutional basis in the bony and muscular system. We find it in some Negroes, but most generally leaning more or less toward the Vital. The Motive Temperament is the result of climatic and geographical conditions. We find it most fully represented in people of high or mountainous latitudes, but rarely met with in low, hot climates. All fighting races are good representatives of this Temperament; the North American Indian being an excellent example, as are also the various European and some Asiatic races. But as we have just intimated, we find the Motive Temperament in the Negro—not the Roman nose and prominent features of the Caucasian or the Indian rep-

Arnett
Prominent Divine

representatives; it being a class by itself, of which the Jap and Chinaman are akin. Should we select an army for a long, desperate and fierce conflict, we would invariably choose one from the Negro or Mongolian races, and our first choice would be the Negro. The Negro and Mongolian representatives have not the combative and other fighting qualifications as prominently developed as is found in some other races, but when thoroughly trained as soldiers, they have a toughness and tenacity in battle that challenges every other race of fighters in the world. The Jap has, we think, already demonstrated this scientific fact, and give the Negro training and a fair chance and he will do the same; and every race and clan, including the proud Anglo-Saxon, would stand aghast, bewildered and confounded, with open eye and mouth, like a suckling babe! Let the American Negro and colored Caucasian take better care of their health, refrain from all immoral, debilitating influences, lift up the moral standard of their women, and then, some day, they will be fully equipped to demonstrate their power, and reap laurels that will set upon their kinky-haired head with eternal glory and honor. The shambling, shiftless, snivelling being of today may have within him the making of a man of tomorrow. It is all a matter of latent possibilities that count in the future of a race,

and not the high-strung, overwrought capabilities of today that may break tomorrow, and fall to the ground exhausted.

There is a height, a great height, that man can reach if he will; but if once reached he must, by the unalterable law of growth and decay, stub his toe on the pinnacle of fame, and fall back to mother earth from whence he rose. This is the way Nature maintains equilibrium at whatever cost. The wonderful blending of the various branches of the Aryan race with itself and other races in America, produces results never heretofore attained in the history of man: America is the battle ground of the races. It is the place assigned by our all-wise Ruler to be the gathering place for all people, and the feeble cry raised against the amalgamation of the races is but the whine of past glory that dies hard. The Caucasian race yet stands supreme. If this people, who is destined to elevate all mankind, fears the inroad of foreign blood, it battles against its highest interests, casts a shadow of disapproval upon its path of unsurpassed triumphs, and tolls the bell of its own doom. Japan was a barbarous country not long since; today it demands the respect and cordial treatment of every nation, and woe to the one who gives it not. The Afro-American has the same constitutional qualities yet undeveloped, and to continue the enmity be-

CONFIDENTIAL

With Douglass.

Confidential Equipment.

tween the races indefinitely, would prove fatal to all. To insure the continued supremacy of the Caucasian in America, it is not only advisable, but necessary, to absorb all the other races who have come here, even at the expense of the loss of pure blood thus incurred. A mixed race is the greatest race; none excepted. The Motive Temperament is characterized in the Caucasian by large bones, strong, hard muscles, prominent joints, and an angular figure; and the height is rather above the average. In the Negro the shoulders are broad, the abdomen is moderately full, the face oblong, the cheek bones rather high, the jaw large, the teeth strong, the features in general rugged, the nose large and broad, and very little superfluous adipose tissue is found in his face or body. The head is rather broad from ear to ear and high in the region of Firmness and Self-Esteem, while the forehead of the blackest is generally receding, and those of mixed breed may be more or less prominently developed in the Receptive, Reflective and Cognitive, above the average Negro, of little foreign blood.

CHAPTER X

THE BRAIN AND THE MIND

THE MAKING OF A PERFECT MAN.
—Nature has paramount objects in the crossing of the various peoples and races of marked dissimilarities, physically and mentally. These objects are; first, to elevate the lower; second, to produce a finer, more symmetrical body; third, to produce a finer-grained, higher developed brain, through which the mental faculties of the omnipotent, omnipresent, omniscient Mind (God) can act more freely; and finally, to bring about equilibrium.

Thomas Martin McWhinney, D. D., in "Reason and Revelation," published in 1886, touches upon this profound thought when he says: "Man's mission on earth is to find out the divine methods, and to bring himself into harmony with their administration. And if through indifference or stupidity he fails to find out God's ordained means of development and glory, but substitutes those of his own foolish imagination, then, at best, he can only hope to be evolved into an imbecile or a monstrosity. The infinite Creator's ideal man will never be forthcoming. * *

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That any race of men can be "bred-up" mentally and physically, as well as any domesticated animal, is self-evident.

Go throughout the South today, where the promiscuous mixing of the Caucasian and African has taken place to such a bewildering extent, and you will soon see evidences of this fact; though by many of the black race it may be denied, and also by the white race, the Afro-American family has thus been evolved into its present state, and the process is not yet finished. And the question cannot but occur to us at this time, that if henceforth this mixing would be legally and intelligently conducted, disrobing it of all the baseness attached thereto at the present time, a marvelous stride for human betterment would transpire, beyond our wildest computation.

In the following pages we shall discuss in a plain, fearless manner, how better results may be attained in the crossing of the two races, scientifically conducted, displacing the illicit mixing in the dark and its concomitant evils.

BRAIN AND MIND.—A certain noted physician of the North said some time ago, when discussing the Negro question, that the skull had nothing to do with the development of the mind; and that the heads of children could be shaped when young as desired without mental impairment. Now, this process of reasoning should be

relegated to the past. It may seem plausible enough to those who believe that brain is just brain, as a city-bred man may look upon a bushel of potatoes as mere potatoes, without regard to variety or quality. We say in plain English that brain is more than mere matter. Quality is of more importance than quantity. For instance, the brain of Booker T. Washington is infinitely finer in quality than the brain of Sam, whose likeness appears in this book; yet the brain of Sam may weigh more than that of Washington. A simple comparison would be fine flour to coarse sawdust. Yet such educated colored men as Dr. H. Roger Williams, of Mobile, Alabama, have argued with the author that a wild savage in the jungles of Africa is as capable of mental development as any man of any race. The jungles have produced a few remarkable characters, we do not dispute, but we contend that it takes a certain amount of breeding-up, of at least several generations, before a true quality and capability can be produced; and it is universally conceded by unbiased students of anthropology that if this breeding-up process is accompanied with a certain amount of foreign blood of a superior and similar kind, the process is more rapid and satisfactory.

The brain contains at least forty-two known organs or centers, and the mind of as many fac-

ulties that act through them. Every one of these mind faculties acts only through the corresponding brain organ, and if this brain organ is small or undeveloped, the corresponding mind faculty can only act through it in a limited, imperfect manner; or, if certain brain organs do not exist, as is the case in lower animals, the corresponding mind faculties cannot manifest themselves at all. Take, for instance, the reasoning brain organs which are absent in lower animals, deprive them of the corresponding mind faculties which alone can reason. Mind is not matter, hence it (He) can only manifest itself through the organs of the material brain, such as is found in animal life. Now, if the shape of the head and the quality of the brain had nothing to do with the manifestation of the mind through it, all brains in man and animal, of the same weight, would receive the same amount of *mentation*. In other words, if brain organs did not exist, animals like the elephant, with plenty of brain, but only a limited number of brain centers, would be capable of as great intellectuality as man. It is a psychological fact that the mind (the united mental faculties) needs no development, and thinking of it, independent of the brain organs through which it acts, our conception of it (Him) is naught but perfect. The united mind elements, independent of the material, are omni-

potent, omniscient, omnipresent—God; but they have never manifested themselves through any material brain in a perfect manner, unless it was through the brain of the Christ, who is reputed to have been “God manifest in the flesh.” We experience only imperfect manifestations of the mind in man at his best, yet we know of no physical organism as perfect as the human brain. *The mind is the soul, the soul is life, and life is God.*

RESULTS WHEN MENTAL DISSIMILARITIES CROSS.—We present a drawing in this chapter, which is the combined profiles of three people, representing mother, son and father. The mother, a simple Negress, who was once a slave in the household of the man who is the father of her son, is a sample of a common type West African; and for that matter we do not consider the father a very desirable white specimen. He had a dominant, sensitive, cunning, jealous disposition, she had not, and consequently the crossing produced an admirable, almost harmonious brain development in their progeny.

Now, we have made this drawing of these people; first, to show in a definite manner that even the lowest type of the American Negro has in the past often produced fine results when crossed with a strong Caucasian of a Mental

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and Comparison act, would have undergone a process of refining and growth, as well as the other brain centers; but fifty years of incessant mental gymnastics would not have produced the results we see in her offspring by Summerfield.

SKULL AND BRAIN GROWTH.--We do not mean to convey the idea that a full-blooded African people of low order cannot progress, mentally. It is true, their skull is thick and of cast-iron quality and hard to expand, but it is a well known fact that the physical body is constantly changing, that is, old tissues waste away and new ones take their place, and this process makes a perceptible skull-growth possible, even in the short space of two years, and consequently also the brain underneath it. Had Betsey received mental training and married a Negro man of like training, their children would have been a decided improvement, mentally; and if such a process is continued for several generations, their expansion of the skull, and the refinement of the entire organism would equal that of any other people who have gone through a similar process. Such a course must necessarily be pursued in some parts of Africa, but here nearly all Negroes have gone through a slight, and many through a full process of mental growth, or, more correctly, physical refinement; and as 6,000,000 are of

pronounced Caucasian blood, and many are highly cultured, the only rational and ethical thing to do, and that the two races will finally be compelled to do, is to take each other by the hand and say: "Your blood flows in my veins, and my people are yours, and your people are mine—'United we stand, divided we fall.'"

First, to produce a higher and better type of man; secondly, to infuse new blood into a top-heavy, depleted portion of the white American; and thirdly, to prevent future serious rupture between these related peoples, by instituting a tie that binds for time and eternity.

You say this is irrational, unscientific, outrageous! we say that it is not. The plain statements just made are based upon the unalterable, unchangeable natural laws of our Creator. We hold ourselves responsible for every statement we make, and we are prepared to back it all up with a multitude of undisputable facts; and truth must finally triumph over every falsehood. We have stated above that a slow process of mental development must necessarily take place in Africa, among the natives; yet we must not lose sight of the fact, as mentioned in the first chapter of this book, that foreign blood and influence are reaching into the very heart of Africa, and will, within a very short time, revolutionize conditions there. We predict that fifty years

hence there will not be a naked savage roaming the jungles of Africa. A network of railroads will penetrate the darkest spot, and bring with it Caucasian civilization and industry, confirming the plan of the ages that all people will become a united family.

CRANIAL CAPACITY OF THE RACES.

—It is not easy to procure the brains of the various race branches for the purpose of weighing and comparing them. The following table has been published at various times, and is no doubt a true estimation of the cranial cavity. Hundreds of skulls were collected of the various races and filled with dry sand, which is given as follows in cubic inches.

Races.	Cubic Inches.
Swedes	100.00
Anglo-Saxons	96.00
Finns	95.00
Anglo-Americans	94.30
Esquimaux	86.32
North American Indians	84.00
Native Africans	83.70
Mexicans	81.70
American Negroes	80.80
Peruvians and Hottentots	75.30
Australians	75.00
Gorilla, adult	34.50
Idiot	22.57

WHAT INDICATES MENTAL POWER

—The weight of the human brain varies from 40 to 70 ounces; that of idiots from 12 to 36 ounces. It appears that neither the absolute nor relative size of the cerebrum, but the amount of gray matter it contains, is the criterion of mental power. While a large cerebrum generally indicates the presence of more gray matter than a small one, yet it is ascertained that the gray substance depends upon the number, and depth of the convolutions of the brain and the deeper its fissures, the more abundant is this tissue. The gray matter of the brain seems to be the source of thought, or the physical substance through which the mind can generate thought, while the white substance is the reservoir of impressions. While quantity generally indicates power, quality is the absolute source of mental power, and as we say in this chapter under the heading, Brain and Mind, it takes a certain amount of cross-breeding and breeding-up to obtain the highest mental quality. Soft, fine hair, fine intellectual features, and a general physical refinement, invariably accompany mental power.

THE SIZE OF THE HEAD.—We never rely on the size of the head as an indication of special mental capacity, unless we find quality along with size. When we have both quality

and size, we have a certain indication of power. Though tape measurements taken around the head, from Eventuality to Parental Love, gives some idea of the size of the brain, the fact that some heads are round, others long, some low, and others high, so modifies the measurements that they do not convey any very correct idea of the actual quantity of the brain.

The following measurements were given out some years ago by the Fowlers and others, and are generally considered as right:

Circumference of head in inches.	Adult weight in pounds.	Inches to occipital spine below Parental Love.	Opening of ear to opening of ear over Firmness.
19	100	9	9
19½	110	10½	10 to 11
20	120	11½	11 to 12
21	130	12	12½
22	150	14	14½
23	175	15	15½
24	195	15	16

Female heads are about half an inch to an inch smaller than the figures given above. Their weight is also considerably less. The heads of children are larger as compared with the weight of their body.

CHAPTER XI

DISSEMINATION AND ATTRACTION

DISSIMILARITIES AFFILIATE FOR EVOLUTIONARY GROWTH.—The natural law of dissemination was in operation when the African Negro was transported to American soil. Camille Flammarion, the eminent French astronomer, says, "Progress is an absolute, irresistible law." The law of progress and dissemination are identical. This same law we find in operation in all history, ever since dissimilarities existed. It is true, like attracts like. "Birds of a feather flock together;" yet all birds of the same species differ, males from the females. The author has often watched fowls in the selection of their favorite mates. He once obtained three high-bred, imported geese. The gander had been mated with one of the females for several years. He then obtained a native male and female, much smaller and inferior. The two ganders at once engaged in a fierce combat until they had to be separated to keep the native from killing the fullblood. As soon as separated the high-bred gander proceeded to court the native goose desperately. When the ganders were again put in the same pen the bat-

tle continued. The native gander had to be killed. The high-bred gander continued his love for the native goose, and entirely neglected the two beautiful females of his own breed. Does Nature make a mistake? We think not. The offspring of the two geese were larger than the female and hardier than the male. The native cattle are now bred up in precisely the same manner throughout the South.

All animals mix only with their kind. All races and tribes of men have, in the past, mixed with their kind more exclusively than with any other. In the environment of primitive man it could not be otherwise. There are yet obscure savage tribes in some parts of Africa and elsewhere, where it is not considered wrong and where no evil effects follow close family marriages. But in all such environments there is no advancement whatever.

The dark races have as much right to mix with the white race as it has with the dark or black. Nature does not forbid such commingling of racial blood, because all blood of all races is alike.

Bishop Alexander Walters well said in the conference on the status of the American Negro, held in New York in May, 1909:

"In the scriptures we read that the man (Adam) called his wife's name Eve because she

was the mother of all living (to live). St. Paul, the eminent divine and philosopher, has declared that 'God hath made of one blood all the nations of men to dwell on all the face of the earth,' and the best authority on physiological subjects declare that there is not a particle of difference in human blood. And yet blood is one of the most varied substances in nature. In no two kinds of animals is it alike."

As the blood of an African cannot be distinguished from that of a Caucasian, it follows in the course of correct reasoning that both races have a common origin, as already inferred, that environment alone has caused the difference we observe today. And as Nature demands a difference of physical and mental make-up in married persons, the mating of extreme opposites, as in the Hamitic and Japhetic, produces the greatest physical pleasure and mutual love between the sexes thus mated. This is the reason why offspring are possible between the colored and white men and women when neither can produce with their own.

In our inquiry we heard an intelligent colored woman say, who has a white husband: "Mixing is so sweet, how foolish both races are to try to deprive us of this God-given privilege."

Dr. J. W. Bate says in his book, "Marriage Guide," "It may be safely affirmed that a dif-

ference of physical temperament between married persons is conducive not only to mutual affection, but to fertility. Nature appears to desire marriages between different families and nations, because such crossings of the various races improve and invigorate the *species*. Humboldt and others have observed that the offspring of Europeans and Ethiopians are peculiarly robust and active. From numerous observations of a similar nature, he argues that the best mode of eradicating hereditary diseases, gout, scrofula, consumption, epilepsy, madness, etc., in their incipient stages, is by the commixture of the *species* in marriage; the mutual antagonism of physical elements thus blended preventing the transmission of disease to the next generation.

“The mental weakness of the European royal families, who have been for generations the product of marriages almost incestuous in the degree of consanguinity of parents, is strongly confirmatory of the truth of these principles. Walker, in his admirable and interesting work “On Intermarriage,” proves beyond the possibility of cavil, that insanity, idiocy, and numerous physical ailments occur four times above the average proportion in the offspring of “family marriages.” When persisted in for some generations the race usually becomes extinct. Nor is this confined to man alone—the rule extends

from man downward through the whole realm of animated nature."

It is astonishing, indeed, that the various races in America should make any serious attempt to "keep the races separate," when all must live side by side and mix in their every-day lives as one people. All breathe the same atmosphere of liberty and all ought to enjoy it alike. It is here not a question of the *obscure savage* and the refined civilized. All forces here in operation now promote, and will continue to promote, racial admixture.

Savage tribes do not mix as readily as civilized with the savage. *Nature's object in mixing is growth; where that cannot be obtained there is no commingling.* The civilized have always mixed with and absorbed the savage, and this process will continue until all races have been elevated.

We find men who will reason that the law of attraction, for the preservation of species is unalterable, and must not be violated. That like must affiliate with like, at least as far as man is concerned. That we may "tinker" with plants and animals, and try to improve upon Nature, but that man must religiously adhere to his own race, clan or people, and refuse to mix or associate with any others on equal terms. This idea is founded upon the illusive belief that there is

more than one species of man. Such reasoning is decidedly narrow, and betrays a lack of insight and investigation into Nature's laws, and the human family. *Nature endeavors to maintain equilibrium throughout all her productions and functions.*

To illustrate, we will take history and say that we have three distinctly, separate peoples or races, who have no intercourse with each other, who even hate each other. One dwells in Africa, one in Europe and one in Asia. One is a low-cast, barbarous race, one semi-civilized, and the other is crammed with temples of learning, libraries, high culture, and is admirably civilized, as ancient civilizations go. Now, PROPORTION IS A PARAMOUNT NATURAL LAW. We find as we carefully follow the history of these three nations or races, that the barbarous is lifted up, the over-cultured pulled down, and that finally the semi-civilized raises its great, broad, bushy head and assimilates both and swells, grows and devours, until it becomes a monstrosity, when in turn it, too, is absorbed by others. Thus the process will continue in the future history of man in spite of all reasoning to the contrary.

Prof. O. S. Fowler said many years ago:

"The acknowledged Anglo-Saxon superiority is directly traceable to the wholesale interming-

ling of the ancient Briton, Picts, Celts and Romans, both with each other, and the Normans, Danes and others. We find in nearly every instance where nations are not thus crossed they are either stationary or on the decline; like Spain, Africa and Eastern nations. The influx of foreigners from all Europe, Asia and Africa, into our country, is indeed the most auspicious omen of future development and greatness."

Nature does and can by the union of opposites, instead of similarities, effect astonishing improvements. And it is well known to up-to-date scientists that if dissimilarities did not exist; if there were no two dissimilar procreative attracting poles in the human family, there could be no evolutionary process, and consequently no human advancement.

THE LAW OF SPECIES.—The law of specific procreative attraction exists for the perpetuation of the various species of plant and animal life. It is the law of species. The law of attraction, for the opposite sexual poles in reproduction and growth, is a co-partner with the law of dissemination (scattering) in the economy of life. The absence of either would cause a chaotic condition. With the law of procreative attraction, for the reproduction of species, only in operation we would find all the thousands of separate plants and animals in so many

separate localities on earth. For example, there would be thousands of acres of wheat in one part, separate from all others. We would find large wooded places; every species alone. Immense orchards of single varieties would cover millions of acres; and close by might be found thousands of acres of poisonous ivy, deathly nightshade, apple-fern and hundreds of other loathsome plants. Should a man by accident stray from his habitation and run into such a bewildering mass of poisonous growth, escape would be impossible.

On the other hand, should he run across the several hundred miles of the snake habitation, he would be shocked out of his identity. Then, again, he might encounter an ant hill several miles high, containing all the ants on earth. Or he might run into the various animal territories, and escape under all circumstances would be almost impossible.

THE DIVINE PLAN OF MAN'S REDEMPTION.—The above arrangement, on a small scale, would be an ideal paradise to dwell in. But the law of scattering drove man and animal out of the Garden of Eden, whatever and wherever that may have been, to populate the world. The law of fruitfulness was based upon the law of scattering, for without scattering there could be no multiplication and growth. Soil,

food and climate, in various parts of the world, were instrumental in producing the various physical types, temperaments and colors of skin. Ham, Shem and Japhet were not black, yellow and white; dissemination caused their posterity to gradually assume these types.

We here touch upon a profound thought—viz., the Divine plan of man's redemption: First, the scattering, for the purpose of multiplying and creating a variety of races; secondly, the gathering together of these races again into one family, *for the purpose of final extinction*.

Continual inbreeding deteriorates, cross-breeding enhances; causes fruitfulness and growth. The savage African would remain a savage still, another thousand years or two, did he not sooner come in contact with other races. As a race he is in his second childhood, and cannot hope to rise independent of all foreign blood, and rule his people.

The various branches of the Caucasian family in America are, even in this early day, threatened with race suicide. How long will it be before scarcely one puny child will arrive in every white home in America? We have on record numerous cases where one or two weakly offspring would be born to a white man by his white wife, and ten bright, vigorous ones by a colored woman.

We wish our readers to hold the thought that mental and physical dissimilarities cross for evolutionary growth and fruitfulness. When all differences in the human family have disappeared in extreme physical refinement, a general decline in population, and final extinction will ensue. Do our readers catch the thought we wish to convey? The time will come, and is comparatively near, when men will not worry about over-population, but a positive decline in our white population. The government then in control will advocate a scientific system of fruitful marriages, as a matter of self-preservation. It may then even invite the indomitable Jap and the darkest man in existence as our son-in-law.

Races can no longer stand apart and advocate their integrity and live. A bewildering amount of mixing covers the entire past history, when there was no means of communication, how can now be prevented the final union of all the races, when commerce and traveling by land and water makes every race, clan and color our next door neighbor? We are coming to it fast—the final union of the children of Noah.

THE GARDEN OF EDEN.—We are led to believe that there was a time in the history of this world, when plant and animal life was first introduced, when the law of dissemination was not yet in operation. If the Garden of Eden

was governed without scattering influence, Adam had an ideal habitation. Moses plainly speaks of the time in Gen. VI., 1st to 9th verses, when the sons of Noah feared the law of scattering. These early people tried to resist the operation of this law, but it scattered them abroad on the earth, and caused them to even speak different languages. This process was absolutely necessary in order to create dissimilarities in the human family, essential to perpetuate the race.

It is evident that had the race continued to live in the same place the ultimate plan of human growth would have been defeated, and man would have early become extinct. That an oak tree, for example, should spring up spontaneously over the entire earth at the same time, without first a seed being planted, is beyond an ordinary mind to comprehend. It seems far more rational to believe that the first oak and man existed in a specific place, for a specific purpose, until the law of scattering became operative.

WOULD EXPERIENCE A CALAMITY.
—Should the law for the perpetuation of the species be dropped from the category of natural laws, and the law of dissemination alone remain in operation, this world would experience even a greater calamity than that just described. A

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farmer would sow a certain kind of grain, but would invariably reap strange combinations of other grains and weeds he never knew or sowed before. The new lot of chickens in his barnyard would quack like a duck, yet not look like one, while a strange lot of ducks might cackle like hens and crow like cocks. Strange beings would be born, undreamed of monstrosities, living, crawling, creeping things, unnamed and unnameable; beautiful, poetic, symmetrical dreams of perfection; winged and unwinged angels would fly and run swifter than the wind, then disappear to give rise to yet other beings, other freaks for still others to play with, until all would be a loathsome, unspeakable confusion. Man could not long survive.

DISSEMINATION GROWING STRONGER.—We believe that the law of dissemination is growing stronger and more active as the world grows older. We see evidences of this in the animal and vegetable world. Strange plants and animals have been distributed and successfully raised in many parts formerly unknown. And the same fact is true of man. Birds who carry seeds of plants from one country to another unconsciously obey this law, so also did the slavers who brought the Negro here and throughout the world. Phillis Wheatley, the inspired Negro girl poet, undoubtedly re-

ceived a true impression of this fact when she wrote:

"'Twas mercy brought me from my Pagan Land,
Taught my benighted soul to understand
That there's a God—that there's a Saviour too;
Once I redemption neither sought nor knew."

In the workings of Almighty God there is no thread broken, save by erring man, in the great plan of human redemption—of the final reunion of all nations and races into one people, one government, one tongue. The world is getting smaller rapidly. Every thinking man and woman knows that, at the present rate of progress, the day will soon arrive when the entire map of the world will be changed. This will come about in a peaceful manner, accompanied by wonderful progress, or else war and extermination will bring it about, just as man may will it in the final process of growth and decay.

THERE IS A DIVINE PURPOSE IN MIXING.—In the mixing of the Negro and Caucasian in the South we see a divine purpose. Let us be frank with ourselves. Had this mixing not taken place to the extent it has, or not at all, what would today become of the pure-blood African in our midst? We expect a strong contradiction here, but the fact remains true; were it not for the millions of mixed blood, the hope in the heart of the pure-blooded black man would be faint indeed; not because he is destitute

of ability to rise, for he is not, but because of the evidence that would then exist that he belonged to another race of beings with which *human* beings could not mix. We contend that the evidence of his extensive mixing with the white and other races, puts him in the front rank of future human progress, and on an equal footing with all people. Our friend, Rev. John H. White, D. D., (see Resume) is right when he says: "The Negro has always figured in the history of the world. His blood has entered strongly into that of the dominant and conquering Roman, into the Latin races of Europe—France, Spain, Italy."

Moses, the greatest lawgiver and moral reformer the world has ever known, would not have married an Ethiopian woman, had that race then been considered of an inferior and unmixable kind, as it is considered in these States today, in spite of all mixing that is now taking place; and has there ever been more than now?

IS OUTRAGEOUS, YET DIVINE.—This is outrageous! A divine purpose in the most glaring sin committed? If it is, then the immutable laws of God are outrageous, yet they are just.

When a fierce storm sweeps over a portion of our country and leaves wreck and ruin, death and destruction in its path, the superstitious say

it is the work of the devil, or the wrath of God, or a punishment of the wicked, while reason and science say that it is but a law of the elements and a necessary cleansing and readjusting process, designed by a Wise Ruler in the economy of the world, for the preservation of plant and animal life. Did not these disturbances occur over land and sea, stagnation and death would soon take place, and leave the earth a silent cemetery.

Had not Frederick Douglass, Booker T. Washington and nearly all the other great men of the American Negro race been of mixed blood, this people and this world would be just that much worse off. The manner of their birth has been criticised and condemned, and no doubt justly in the light of modern ethics, but, nevertheless, the law of dissemination or mixing was obeyed under adverse conditions, and the wrong here involved can only be laid at the door of human ignorance and depravity.

Here again, as in the natural process of purifying the atmosphere as in the storm, poor humanity has been outwitted and a greater intelligence has taken in hand the destiny of a people. All the man-made laws and adverse criticism cannot change the inevitable. Why should the moral heroism and the great intellectual illumination of this free age longer per-

mit the inhuman procedure, discussed in this book, when the proper legislation would wash away this horrible stain, this unmitigated curse, and give to both races a moral tone, a Christian purity, as behooves a civilized people. The following analyses of the blending of the two races must convince all skeptical and prejudiced that legal amalgamation and the removing of prejudice is the paramount race issue.

CHAPTER XII

RACE INTEGRITY

THE RACE INTEGRITY CRANK.—
In every age of mankind the demand for race integrity was manifested among the various tribes and nations of the world; and among people the most barbarous and exclusive the demand has been most strenuous. In fact, the most barbarous often pride themselves most on their race purity. Ignorance is invariably the father of race prejudice, and the source of belief in race integrity. And this absurd, childish proclivity manifests itself in a peculiar manner, under peculiar circumstances, at the present time. We say absurd, childish—what else, think you, is it? The absolute inconsistency of many who cry the loudest for race integrity is abominable! We do not deny that illicit miscegenation prevails throughout the South among the lowest classes of the races; but when men of influence and social prominence everywhere step up to us and damn the entire “nigger race,” and demand race integrity, while their pale-faced sons and daughters and their dark-faced “concubines” (?) are fed and housed by them, this race integrity business becomes a very serious proposition.

When the modern Moses of America makes laws, forbidding the "children of Israel" to commingle with all other races, while he persistently sticks to his—black honey—Ethiopian wife, in spite of all the protests, arguments and prejudice of his brother Aaron and sister Marion, we think it is time we take a good, square look at this "sacred" race purity doctrine. What we say is not meant to reflect unkindly upon those who very seriously believe in their own breed, and champion that particular kind of breed to which they belong. They have that privilege—all men have that privilege. Most men believe that they are the only pure-bred animal on earth (the tree-climbing, cocoanut-headed pigmy believes that), consequently they are extremely anxious to populate the world with their particular "species," to the exclusion of all others. We have profound respect for this class of men and women, although they may be a little self-centered, unreasonable. But, if we made it our business to hate any mortal being on earth, it would assuredly be the bold-faced hypocrite, the race integrity crank; the man with a "ga" at the end of Negro, and a "d——" in front. Our country is at present infested with this kind of human monstrosity.

THE MAN WHO IS NOT A NEGRO.
—We would not deny that some day, yet far dis-

tant, the presence of a pure-blooded Caucasian will be a rare curiosity in some sections of the Southland; but the real Negro will also be conspicuous for his absence. Indeed, as we assert in several parts of this book, the true Negro will, within a comparatively short time, be extinct, unless recruited from Africa.

While the amalgamating process is more noticeable in cities, there are many instances in rural districts where some white planters have their "mistresses." You may call the progeny of this class white Negroes, you may continue to call all people of African descent Negroes; but they are, nevertheless, as far removed from a Negro as an Irishman is from an Indian. On short notice a goodly crowd of this class of so-called Negroes, who are as white as many southerners, may be picked up in most localities. Of course, if they prefer to call themselves Negroes to anything else, that is their business; scientifically speaking, we cannot class these with the Negro race, as they have lost their Negro characteristics to too marked an extent. Any man with more foreign blood than a mulatto is not a Negro, and the fact that he is called one, or calls himself one, is absurd. He could, with more propriety, be called a hybrid or mongrel, for he is nothing else. If anthropology teaches any truth, it must teach that a man of mixed blood

belongs to the race of nearest kin. Anything else is neither science nor justice, but prejudice.

The scientific truth here conveyed is indisputable: Can a man take a glass of wine, drink one-half of it, refill with water and then claim that it is wine, without telling a falsehood? But, you say, he may pass it for "thin wine." Very well. But suppose he again drinks one-half, and again refills the glass with water, and then swears that it is still wine? That man is a liar!

Any man who claims to be a Negro, though it may be very respectable to be one, when he is not one; any man who calls another man a Negro who is not one commits the same crime as does the man who calls water wine. It is a sin against the accepted law of evolution, and against the highest sense of justice to do so. Why do we put it this way? Because as long as a class of people of this kind call themselves Negroes, they will continue to be called "niggers," and will continue to live under the ban of a sham. A sham is a counterfeit, a counterfeit is but a shadow of the real thing.

This diversion in our discourse is necessary here in order to make plain a few following facts: First, that the southern whites and others, who amalgamate with and are assimilated into a people just mentioned, will not leave the world any worse off for such a fusion. Secondly, that

we fail to find in the average southerner anything that indicates the presence of a superior stock. There are the baser (so-called trash) class, the growing middle class and the top-heavy, superfine class. The baser class is considerably below the middle colored class—in many cases as low as the lowest Negro class. The superfine class is the ornamental, the aristocratic; while the middle class represents the real backbone of southern industry and stability—and this class is intermarrying with northern and other settlers very rapidly.

WOULD ENCOURAGE INTERMARRIAGE.—The Wisconsin State Journal, commenting upon our lamented Governor Johnson's speech some time ago, draws a true picture with regard to this fact, as northern people see it. It is as follows: "Gov. Johnson, of Minnesota, hit the nail pretty squarely on the head when in a recent speech in the South he explained how it was that the North had left the South so far behind in the march of material progress. The war devastated this country sadly, but the war was not the only cause for the long period of stagnation. Lack of hard work did much to retard the South's regeneration. Here people did not know how to turn to and work. If our people of the northwest had this region they would have put it on its feet again in a very few years,"

said he. "We have been accustomed to work. We had no servants to wait on us in the northwest. Our women folks, too, knew how to work. My wife did her own housework almost up to the time I became governor. She cooked the dinner for her guests and washed the dishes. It is these habits of industry that give life and strength to a nation, especially to a people in a crisis." The South has long realized the truth of the governor's statements. The southern habit of leaving to "niggers" the common work of the field and household has produced an enervated people lacking in initiative and self-reliance. Even now, it is northern capital and push that is bringing the South out of the lethargy imposed by the war. On the other hand, accustomed to doing their own work the people of the North, men and women alike, have developed a sturdier, more independent race. They built their cabins and cleared their lands themselves, thus adding steadily to the aggregate wealth of the section and producing at the same time brain and brawn to meet and overcome emergencies and be prepared to seize opportunities. We have heard it said by substantial, sensible men that they would prefer their daughters marrying industrious mulattoes to a class of the lank, shiftless, loose-jointed southerners. Not long since one of these tired, long-faced fellows, not by any means

void of intelligence in a way, frankly admitted to us that his race had "well nigh run out," just as the native cattle in the backwoods; and the only hope he held out was the crossing of his children with foreign blood, like German or Scandinavian.

NATURE ALWAYS ENDEAVORS TO PRODUCE HER BEST.—This is the scientific reason why so many of these men have affiliated with the strong, Vital Temperament in the industrious Negro race; thus raising their progeny in a marked degree, in many instances. In parts of the South where foreigners have not yet settled to take up the industrial side of life, a great deal of the energy put forth is produced by this progeny. We know of instances where the planter's children, by his "mistress," are the main stay of the establishment. Of course, this fact is denied by the prejudiced. To admit this truth would amount to a confession, and overthrow the prevailing custom. To show you the established, narrow, prejudiced belief in this regard, we will quote a recognized authority of some note, D. G. Brinton. He says in his book, "Races and Peoples," published in 1890: "There can be no doubt but that any white mixed race is lower in the scale of intelligence than the pure white race. A white man entails indelible degradation on his descendants who takes in mar-

riage a woman of a darker race. * * * Still more to be deplored is the woman of a white race who unites herself with a man of a lower ethnic type. * * * That philanthropy is false, that religion is rotten, which would *sanction a white woman enduring the embrace of a colored man.*"

If Mr. Brinton had investigated, free from prejudice, the results of normal crossings of white and colored people, he would have exclaimed with us: "Behold! what hath Nature wrought?" Supposing the white mixed race average lower in the accepted scales of accomplishments (which is not true), what of it? Should that be the only grounds upon which to condemn commingling, or the lawful amalgamation of the races? Never. We must consider the whole man thus crossed, his physical appearance, his latent capabilities, his inherent tenacity, etc., before we can pass judgment upon this very important matter.

To show you that this narrow, one-sided view is old—in this country as old as slavery itself—we will quote a writer in *De Bows Commercial Magazine*, published in 1866 in New Orleans. He said: "We think that every humane man, who will carefully examine the subject for himself, will arrive at the same conclusion as the writer of these few suggestions and facts, viz.:

that to encourage amalgamation is to encourage commission of crime and cruelty, the increase of ignorance and misery, and to insure the destruction of two races in attempting to elevate one."

If the writer refers to the kind of amalgamation which has corrupted both races in the South, the only kind known to the people, then we say this quotation contains considerable truth. This subject is so thoroughly treated elsewhere in this book, that we shall not discuss it further here.

WAS NEVER TAKEN SERIOUSLY.—

Such utterances, whether written or spoken, to-day or any other day, have never been taken very seriously by the people. The Hebrew history is, for instance, a very striking example. Among them commingling was forbidden by an unwritten law, yet nearly all of their greatest men had Ethiopian and other foreign wives not of their race, Christ himself being of such extraction.

Some of us remember having read an abstract of Abraham Lincoln's speech, delivered on Sept. 18th, 1858, during the debates between him and Douglass. Wade Hamton referred to this in the Forum for June, 1888. Mr. Lincoln said: "While at the hotel today an elderly gentleman called upon me to know whether I really was in favor of producing perfect equality between the Negroes and white people. * * * I will

say, then, that I am not, nor ever have been, in favor of bringing about in any way the social and political equality of the white and black races; that I am not, nor ever have been, in favor of making voters or jurors of Negroes, nor of qualifying them to hold office, *nor to intermarry with white people*; and I will say, in addition to this, that there is a physical difference between the white and black races which, I believe, will forever forbid the two races living together on terms of social and political equality."

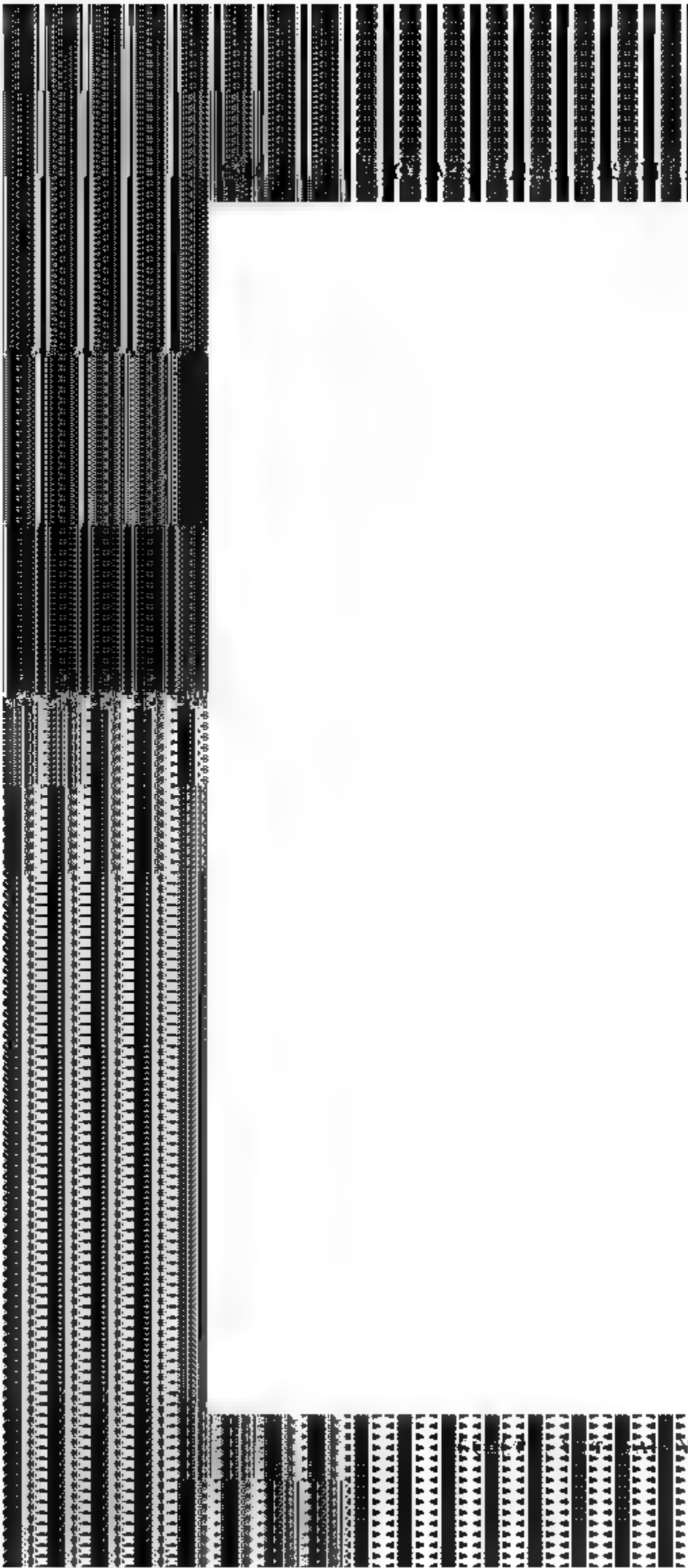
We have just spoken of the "physical difference" Mr. Lincoln referred to, and we venture to say that if he had taken pains to investigate, he would have found the dissimilarities quite as great in the Negro race of these states as between the white and black races. When men, white and colored, speak about the races they generally forget that the existing relationship between them in America, is closer than between any absolute unlike races on earth. This applies to Cuba and South America as well.

MILLIONS ARE NOT NEGROES.—When they say "Negro," they fail to consider justly the millions who are not Negroes—only in name. We do not doubt the sincerity of Abraham Lincoln. There were in that early day, among the abolitionists, persons who saw the evil of illicit mixing, and strongly advocated legal

intermarriage. Mr. Lincoln not being an investigator, although possessing a smattering of anthropology, was unfamiliar with the natural laws which govern the mixing of the human family; took the common stand of his race, believed in the eternal superiority of his breed, and did not hesitate to say so. He was honest in his convictions; others were honest, then as now.

It is the "awful" dissimilarity between the Caucasian and Negro that is, by many people, considered an insurmountable obstacle in the way; yet this barrier has long since become surmountable. There are now only 4,000,000 decidedly dark and black people left in these states, while 6,000,000 or more range from the mulatto to pure white. This beautiful blending of the two races is a fascinating study to any one not blinded with the poison of race prejudice. The fact that the pure-blooded Negro invariably mixes with the mixed, is sufficient proof to any investigator that the real Negro will disappear in a very few generations. This will gradually lessen the physical differences between the races Mr. Lincoln referred to. And from overwhelming evidences we see on every hand the white man does, naturally, not object to this striking difference. It is not a natural antipathy between the black and white races that has created a repulsive feeling among many whites, but rather

KANAK INFORMATION



the inborn prejudice and contempt for an undeveloped people who once were slaves. Brinton fully shares this feeling when he said that "that philanthropy is false, that religion is rotten, which would sanction a white woman enduring the embrace of a colored man." No impartial, scientific man could say this.

A WOMAN ENDURES A MAN'S EMBRACE.—Many a white woman has endured the embrace of a white man whose embrace stung her like the fangs of a deathly serpent. Color has little to do with it—only love and the man.

We have knowledge of a good, industrious woman, who became acquainted with and fell in love with a nice, respectable colored man in the North. They "promised each other," and were about to be married. Friends and relatives opposed the match and broke it up. Later she married a white man who soon proved himself a drunken brute. Years of pain, disappointment and sorrow followed, as the wife of a drunkard, when finally her wretched home was entirely broken up, and herself and children were thrown upon a cold, friendless world.

It is the embrace of a man, not a brute, that a woman, white or colored, "endures"—and such endurance brings to her the thrill of exquisite happiness, surpassed by every other emotion of her being.

We claim that philanthropy false, that religion a lie, that repudiates the voice of Almighty God in the law of our being, when choosing the affinity of our soul, and the partner of our natural life.

Go into a colored assemblage anywhere, and in nine cases out of ten, where conditions permit it, the brown, tan and white colored women are mated to the dark and black men, and vice versa. It is as natural for some white women to "endure" the embrace of colored men, as it is for these fair and white colored women, who crave that endurance. Why do not all these prefer their own color in their mates?

Answer: Because Nature says no.

Prof. O. S. Fowler, whom we consider an authority on this subject, says in his book on Creative and Sexual Science:

"So great is the power of love to unite two of even opposing temperament, fuse those naturally uncongenial, amalgamate those actually repellant, and harmonize even civilized with savage."

RACE INTEGRITY NOTHING BUT A FAD.—It is not necessary to produce further overwhelming evidence in support of our position. It is clear to the unbiased reader that race integrity is nothing but a fad; that there is no race, of any consequence in the world, that can boast of *absolute purity*. All advanced Euro-

peans have a variety of complexions. Such pure-blooded people as the American Indian, Esquimaux and some African and Asiatic tribes, are looked down upon with scorn by the mixed people of a higher order; and the same fact will remain true here as long as the Negro is a factor in the Afro-American race. Any Negro who boasts of the purity of his blood in these states is his own greatest enemy, not because of the fact that he is pure, but because the anti-Negro sentiment is thereby incensed.

Rub in the fact that the American Negro, the Afro-American, the Colored Caucasian, is homogeneous, related by an inseparable tie to the white race, and is bound to remain inseparable, and as sure as there is a wise, overruling Providence, peaceful and happy relations will ensue.

Agitate the "my race and your race" feeling, enlarge upon this dangerous and pernicious practice of inborn hatred, and instead of a calm there will be a storm; instead of sunshine and song there will be darkness and despair; instead of love and happiness there will be pain and sorrow.

As we reiterate in this book, Nature maintains equilibrium throughout all her marvelous works; and does not recognize any race of people on earth as her elect. If she did, such a people would be compelled to remain intact from the inroad of all foreign blood. That would make

it a distinct race; as distinct as the horse is from the ox, and amalgamation would be forbidden by Nature.

There is but one race of people with many dissimilarities, necessary in the evolutionary process of human kind—and how marvelous to behold is this process at work!

ONE RACE SAYS MAXIMO GOMEZ.—

In closing this chapter we wish to present to the reader that memorable letter, written by Maximo Gomez, the great Cuban patriot, to Roman Blanco, the Spanish commander, when the same proposed a union of the revolutionary forces with the Spanish army, to drive out the American invaders.

“Senor: Your audacity in again offering terms of peace astonishes me, knowing as you do that Cuban and Spaniard can never again live peaceably on Cuban soil. You represent on this continent an old and bloodstained monarchy; we fight for American principles—that of Washington and Bolivar. You say we belong to the same race, and you invite me to combat the foreign invader, but you are again mistaken. There is no difference in blood and race. *I believe there is only one race of humanity, and for me there are but good and wicked nations.* Spain has been up to the present a wicked nation. The United States is endeavoring to fill toward Cuba the duty of humanity and civilization.

"Among classes and races, from the savage Indian to the cultured European, a man is only worthy of respect according to his humanity and noble sentiments. In this light I view nations. I have only admiration for the United States. I have written to President McKinley and general Miles, thanking them for American intervention in Cuba.

"I do not see the danger to us from the United States to which you refer. If it should so happen, then history will pronounce her judgment. For the present I have only to repeat that it is too late for co-operation between your army and mine.

Su atento servidor,

MAXIMO GOMEZ."

RACE PRIDE IS A POLITICAL ISSUE SOUTH.—Collier's Weekly says: "Probably it would be impossible to prophesy a day more unhappy for this continent than the one in which the southern white should abate one iota of his race pride." Maximo Gomez, whose letter we quote above, perhaps expresses the feelings of the southern republics better on this question than any one else. While there is considerable individual race pride among the various classes in the southern republics, it has never ripened or formed into a political body or become a political issue as in the southern states. The southern politician realizes that to "abate one iota of his

race pride" means political death. He is bound to keep up the race integrity cry for political reasons. And it has so far been comparatively easy to rub it into the blind intellect of an ignorant populace and make it "a go." Even the black Negro (married to a yellow woman) has contracted the disease and now begins to set up a race integrity howl. If the Negro would belong to the same political faith as the southern oligarchy, and be useful as a political boost, it would pat him on the back and call him a good brother and race integrity would never find its way into politics.

The race integrity politician has filled the South with yellow babies, and is the parent of several millions of colored people, thousands of whom he has disfranchised, because the son is wiser than his father and will not yield to his political wishes—stay out of politics and let papa run things.

The race pride of the South is rotten in the face of this fact! Its politics are rotten because of it. It is utterly degraded!

Can a just God have mercy on a man who disfranchises his own son and degrades his own sweet-faced daughter because their skin is dark? No calamity is too great for a people or a country that tolerates such an outrage!

CHAPTER XIII

THE ANTI-MISCEGENATION MOVEMENT

EDITORIALS FROM PROMINENT SOUTHERN PAPERS.—“Judge Harris Dickson, who was one of the leaders in a successful movement to give the city of Vicksburg a clean government after years of abuses, is now engaged with other men of equally high standing in a well organized effort to build up a more healthy demand for racial integrity; to prevent the practice of miscegenation and to punish offenders of both races who commit such crimes against decency. The Anti-Miscegenation League of Vicksburg is extending its sphere of influence over surrounding towns, and, as the need for some such work as the league has undertaken is very evident, the growth of the movement may well be expected to reach great proportions; not only in the southern states, which have statutes against intermarriage between the races, but also in the states of the North, which permit the marriage of whites with Negroes. In his speeches on the subject the Vicksburg novelist, journalist and lawyer has used very plain language, and, indeed, the question is one for plain discussion among men, with little

place for oratory or flowers of rhetoric. There are laws enough in the southern states to punish offenders against the rules of decency which should protect the country against amalgamation of the races, but there has not been heretofore any general awakening of the better elements in the white race to root out existing evils threatening racial purity. One of the methods of the Anti-Miscegenation League to secure evidence against offenders is the distribution among its members, and others in sympathy with its objects, of printed blanks to be filled in with the names, addresses and habits of persons coming under observation who practice such misdemeanors as the league hopes to prevent, and to punish. While this may be effective in a measure, those who are leading the movement realize that the greatest good must be accomplished by appeals to the *higher instincts of white men* and by changing the current of their thoughts from self-gratification to race knowledge and the impulse of racial protection. When the thoughtless have been made to seriously think, half of the battle will have been won for the maintenance of the integrity of the Caucasian tribes in America."—Mobile Register.

The following editorial comments by the New Orleans Times-Democrat show how the movement is taking hold and demanding attention

elsewhere than in Mississippi: "At a mass meeting held last Tuesday night under the auspices of the Port Gibson, Miss., Law and Order League, emphatic resolutions denouncing miscegenation were adopted, and the members of the league pledged themselves to a vigorous crusade for the protection of race purity. Those who addressed the meeting discussed this disgusting evil in plain terms. No attempt was made to condone the faults of white men who are degrading themselves and their race by the practice. The attitude of the Mississippi leaguers is uncompromising. In attacking the vile offense they evidently intend to strike at white offenders as well as black. Anti-miscegenation sentiment, *instinct with right thinking men and women everywhere*, is at last finding voice. The written and spoken denunciations of the crime against race have found prompt and universal response. The audible protest is rapidly increasing in volume. Race purity is no longer a theory, it has become an issue. Not long ago the citizens of St. Francisville, La., in mass meeting assembled, declared themselves for its suppression. A vigorous anti-miscegenation league has been organized at Vicksburg, and now at Port Gibson the standard of revolt has been raised against the intolerable condition which undeniably exists. Having at-

tained the dignity of an issue, it can be no longer ignored in the present campaign nor by the Louisiana legislature soon to be elected. The secret influences which have strangled previous anti-miscegenation measures will find this work dangerous in the light of the present indignant sentiment of the decent white people of Louisiana. No man, or any set of men in official position, will dare oppose an anti-miscegenation bill openly.* None can deny that the revolting practice exists in Louisiana, or that it threatens, not alone untold damage to the living, but future disaster. The evil is repulsive enough as we see it today, but the logical consequence of its continuance and tolerance must appall even those degraded by its practice. *There is no defense for miscegenation, nor even a semblance of apology.* The cancer has eaten its way to the surface. It is hard to speak plainly upon such a subject, but now that the manhood of the South has found courage to voice its views and attack the evil in open forum, there can be little doubt of the issue. Louisiana needs a law against miscegenation, with adequate and equal penalties for white and black violators. If every white voter of the state, who loves his home, regards the welfare

*The reader will here observe that all such anti-miscegenation legislation is not designed to elevate but further degrade the colored race. Legal intermarriage would stop all illicit mixing and elevate both races.

of his children and *glories in the pure strain of his blood* will take the field for the enactment and enforcement of a law to protect *race purity* and to enforce respect for common decency, the long step toward the preservation of a white Louisiana will be taken at the next regular session of the legislature. Once we secure the law, we shall undoubtedly find means for its enforcement."

PROFESSOR HOLM WRITES HON. HARRIS DICKSON.—

"Hon. Harris Dickson,
Vicksburg, Miss.

Dear Sir:—I have seen something in the papers concerning the Anti-Miscegenation movement which you and others represent. As a scientist and investigator, I feel a deep interest in this, and would thank you very much if you would let me know what is being done to check illicit miscegenation in the South. If you have any literature on the subject that would help to enlighten me, I would feel grateful to you for sending it to me or for informing me where I might obtain it.

"Wishing you the best of success in your endeavor to bring about better conditions, I am

Very truly,

John J. Holm."

HONORABLE HARRIS DICKSON
ANSWERS.—

“Prof. John J. Holm,
C——, Ala.

Dear Sir:—I have your letter of the 12th inst., inquiring about the Anti-Miscegenation movement.

“Like yourself, I feel a deep interest in this matter, and have been somewhat active in stirring up public sentiment on the subject. Several public meetings were held here in Vicksburg, and a league formed for the purpose of gathering information and instituting prosecutions. We have thought it best, however, to make haste slowly, and build up such a resentment against this practice as will find expression in the jury boxes.

“I am enclosing you herewith blanks for signatures of the members; also what is known as an ‘information blank.’ These information blanks were sent out to all who signed the membership blanks, with the idea of gathering information from every quarter which can be used. While this has met with some success, it has not been as thorough and complete as I should have liked to see it. It has, though, had the effect of breaking up numbers of cases which were very

flagrant, the people evidently fearing prosecution.

"My own opinion is that it will take years of agitation before our people can be aroused to treat seriously a condition which has been regarded as somewhat a matter of course amongst the *lowest class of whites*.

"I shall be very glad to give you in the future any possible information on the subject.

Very truly,

Harris Dickson."

MEMBERSHIP IN THE ANTI-MISCEGENATION LEAGUE.—"It being current rumor in Vicksburg and Warren county that certain *degraded white men* are living notoriously in illicit relationship with Negro women to the debasement of both races and the outrage of common decency;

"And it being my firm belief that if such infamous practice exists that it should be stamped out by punishing the guilty ones according to law and exposing them to that universal contempt which they deserve,

"I, therefore, agree to become a member of the Anti-Miscegenation League and to furnish the Executive Committee thereof with such information as I may now have, or which by reasonable inquiry I may hereafter obtain.

“And I further pledge myself to do everything in my power to arouse public sentiment so that the laws prohibiting this revolting crime may be rigidly enforced.”

NAME.	POST OFFICE ADDRESS.

INFORMATION BLANK

Fill out as best you can, and wherever possible insert the names of witnesses who will swear to each fact. Then mail promptly to Executive Committee, Lock Box 164, Vicksburg, Miss.

Name of man.....

Name of woman

Age, personal appearance and color of woman

Age of man

Exact location of house.....

Neighbors on either side and opposite. Particularly the women

.....

.....

.....

Where do they buy groceries

Does woman buy on man's credit

Who delivers milk.....Bread.....

Groceries

Where was the furniture bought.....

Who paid for it.

Have they ever lived together in any other house.....

When does the man enter and leave the house.

.....

.....

Does any other man visit the house so frequently.

Who owns the house.

Who pays the rent.

How many rooms in the house.

INFORMATION BLANK—Continued

Exact number and location of beds.
 Have they ever been seen in bed together.
 By whom
 Have they ever been seen undressed together.
 Do they take their meals together
 What is their manner and behavior towards each other.

 What other means of support has the woman.
 Has the man any other home.
 In whose employ is the man.
 Has the woman any children. Their color.
 Whom do they resemble.
 How does the man treat the children.
 Has he ever acknowledged them.
 Does the woman boast of him as "her man"
 Does she say they are his children.
 Have the parties ever been arrested for this offense.
 Who were the witnesses.
 What became of the case
 Has the woman ever been arrested for any other offense . . .
 Who paid her fine.
 Who went her bond

PROFESSOR HOLM ANSWERS DICKSON, DEFENDING HIS POSITION.—

"Hon. Harris Dickson,
 Vicksburg, Miss.

Dear Sir:—I thank you very much for the information you have so kindly given me on the Anti-Miscegenation movement, and especially for your proffered assistance in the future.

I must beg you to have a little patience with

me in this letter, as I propose to go somewhat into this very perplexing question with you.

First, I must tell you that I am a Wisconsin reared man, and have studied the Negro in that section; then coming South, some years ago, I have spent a small fortune and considerable time in study and research along scientific lines in various sections of the South, covering every phase of the Negro question. The result of my work, if Providence permits, will appear in book form in due time; and should our people of the Southland reject to inaugurate the reforms we advocate, I am, with many thinking men and women of both races, nevertheless, persuaded that it would be a rational and scientific solution of the race question.

How far you and I agree is hard to determine at present, but in essentials we are bound to agree.

Facts, you know, are such stubborn things, and you and I, and all of us, North and South, who run against them must heed them.

You are indeed right when you say that 'We have thought it best to make haste slowly.' I agree with you that it will take years to arouse the southern people, to treat seriously this deplorable state of affairs; and, to be frank with you, I must say that from scientific observations, I have become firmly convinced that conditions are bound to become worse instead of better, in this regard, under the existing social order.

I am not a pessimist by any means, but I believe that it is easier and more practicable to tunnel a mountain in the construction of a railroad than to go by detour a thousand miles.

In short, I am convinced that laws must be enacted that will conform to the laws of Nature, and then be rigidly applied to this glaring social evil between the races.

Unscientific agitation creates discord and enmity, and God knows too much of that kind of crime has already been committed by the American people.

OFFSPRING MUST CONSTITUTE LEGAL MARRIAGE.—First, and above all, we (the southern states), must have a law that offspring, under all circumstances, will constitute a legal marriage. What could be done under such a law, which is based upon natural principles, is easy to determine.

Under such a law all white men throughout this wide country who have a white wife and children, and who are besides maintaining one or more families by Negro women, can be prosecuted for bigamy and be punished accordingly, besides being rendered sterile through the operation of another law, which should provide this measure for all Negro and white criminals who commit certain social and other crimes against society.

THOSE WHO LIVE TOGETHER MUST MARRY.—Secondly, another law should provide for the legal union of all white men and women with Negro men and women, with whom they are determined to live. They should be compelled to marry instead of being forced to separate. **NO MAN OR STATE ON GOD'S GREEN EARTH HAS A MORAL RIGHT TO SEPARATE A FAMILY.**

In fact, by a higher natural law these cannot be compelled to separate. It would be an unpardonable crime against Nature's God. 'What God hath joined let no man put asunder.'

No haphazard, unscientific attempt at reform can be made along this line, without aggravating this social cancer and thereby creating a far worse condition. That the Caucasian race would be threatened with extinction, or that any serious complication would arise, if legal unions of this kind were enforced, is all nonsense.

Why not make lawful that which is sanctioned by Nature?

If Wisconsin, for instance, had a Negro population of 300,000 instead of 5,000, the laws there in operation would prove just as effective in this regard, and no evil would ensue.

The laws, or rather lack of laws, in this respect, gives the unscrupulous whites and blacks in the South a free license to commit this social

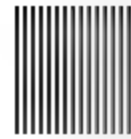
crime, while the Negro girls of culture, as well as the lowest of the race, are rendered absolutely unprotected.

And when we consider this, is it any wonder that the Negro race is not morally progressing more rapidly, when the devil of lust in both races of the South is in relentless pursuit of every atom of virginity in it?

It makes every drop of my Teutonic blood boil when I see these innocent, sweet-faced creatures led, as it were, to the slaughter, by the men of both races!

My Dear Sir, I beg your pardon, but I am in earnest. I wish to call your attention to another matter, which may be considered the reverse of what I have just said.

SOME WHITES ARE UNDULY ATTRACTED AMATORIALY.—In my investigations I have come across white men and women, North and South, who are unduly attracted, amatorially, to certain members of the Negro race. I could give scientific reasons for this natural attraction. That these should be classed among the "lowest whites" is an injustice that should find no lodgment in the minds of true, free Americans, who are supposed to be endowed by their Creator with inalienable rights of life, liberty, and the pursuit of happiness, and advocate the same for their fellow man.



DECLARATION

the races is not well

Speaking without race prejudice, as a scientist, I find that there is a fundamental cause, a divine designation, if you please, that promotes such attraction, apart from the baser, mere animal gratifications. I have nearly always found these superbly adapted to those thus naturally attracted. We find paramount reasons for this in the natural law of dissemination or mixing.

I know of white women who found their affinity among and were married to colored men, who were as cultured and refined as the accomplished Cora Marie Arnold, who became the bride of a Pueblo Indian chief in New Mexico who could not speak English; but I can here give you only examples of a few men out of many hundreds: Case No. 1, a man, the son of one of Alabama's greatest doctors of divinity, who occupies a very prominent and responsible position, is cultured, refined, educated. Has for years supported and lived with a colored woman. He loves her from all appearances, and has no white woman in marriage relation. He belongs to the old southern aristocratic stock.

Case No. 2, a man of fine mental training, reared in the North, came South, was at the head of a school; married openly a cultured colored girl, and maintained her creditably, and in honest wedlock lived before the people of a large southern city in the far South.

THERE IS PLENTY OF EVIDENCE.—

Now, I am sure that if you are out for a thorough reformation, and a quick and rational solution of this complicated question, you will have plenty of evidence along this line at hand to convince you, as I have been, that we must do just the reverse of what has heretofore been attempted in ignorance, with prejudice and vengeance for a guide, instead of reason and justice.

I hope you will not misunderstand me. I have stated "my case" from personal observations long drawn out, and if you have any evidence to the contrary that may modify or change my view, I shall be more than glad to conform my belief to any newly discovered truth that will help to unravel the mystery of the race question.

I thank you for your patience in the pursuance of this long epistle. I have written thus, because I feel that you are deeply interested in the matters touched upon, and your judgment is of deep interest and value to me.

Hoping to hear from you again, I remain,

Respectfully yours,

John James Holm."

CHAPTER XIV

SOCIAL VICE VERSUS LEGAL INTERMARRIAGE

UNNATURAL CONDITIONS BETWEEN THE RACES THE CAUSE OF VICE.—We have found by careful investigation that more than five children are born per annum, in every one thousand Negro population in the South, the progeny of a white parent. From the mayor and other influential men down to the common citizen are supporting and rearing families by colored women in one of the prominent cities of the Gulf, and in many other places similar conditions exist, yet the laws strictly forbid intermarriage with color. Many of the colored children of these white fathers are sent to the best white and Negro schools in the country, and are the best educated of any race.

Ninety per cent of all the leaders of the race are the offspring of the Caucasian, yet intermarriage is prohibited by law in many parts of the country. The white man has a free license, under these prevailing conditions to rob a colored girl, at will, of her virtue, and prepare her for connection with vice, corrupting her morals, becoming the mother of crime and criminals such

as a mob would delight to lynch and burn. We have seen the tears and heard the sobs of mothers, whose wayward daughters in short skirts had brought to their hearth white babies, and who are now the inmates of the red light districts, there to reach the lowest pit of shame and moral degradation.

We contend that the colored woman **DEMANDS SEXUAL PROTECTION FOR HER DAUGHTERS.** Legal intermarriage would strike the vital spot that curses both races in America. This book tells how and why.

In the writer's former home in the far South a white woman was the mother of four colored children, and three colored girls became the mothers of white children in one year, in a Negro population of less than seven hundred. The Negro is not becoming more and more criminal every day, as ex-Governor Vardaman says; but the wrong conditions under which he has lived so long are becoming more and more acute each day. The time for a decided change is drawing near, no one can dispute this fact.

IS SHOCKING, INDEED.—It must be apparent to all who have investigated and given any serious thought to the race question, that it would be a safeguard against immorality, and for the highest good of both whites and blacks, if equal sexual protection was extended to both

· races, and vigorously enforced in every section of the country. As long as the sexual relations with and among these people are ignored in a large section of thickly settled Negro population, it is practically impossible to infuse a better moral tone among them and the white men and women who are bent on mixing. In the congested quarters of some southern cities libertinism has become a vocation among them and the whites that must be appalling, even to the sophisticated. And that white women should brazenly set the debasing example in plying their unholy vocation, is shocking indeed! To illustrate, we will take but one case in a Gulf city from personal investigation. From their quarters in this city white women employ Negro men to go about the public square and solicit "trade," and to conduct men by carriages to the dens of infamy of these degraded white women. And this "business" is said to be under the city's authority!

The statement of a prominent Chicago newspaper man that southern cities are more moral than northern cities is far from being true if one compares them size for size. In this way colored men and women have been brutally taught the lessons of vice, and as a consequence have a low opinion of all whites in this regard. Southern cities have houses of illfame frequented by

and happiness reign
in women, whose children

white men who are not only patronizing those of white women, but are degrading themselves with the foulest scum of Negro depravity; poisoning their bodies and damning their souls!

There are certain men and women of both races who are bent on mixing—there is a natural law that seems to impel them to seek their affinity among a people not of their race. But in the South there is no hope of them living in true wedlock and respectability together. These are consequently encouraged to drop into the foul stream and land somewhere at the bottom. Do our readers catch the thought we wish to convey? A respectable white man and colored woman, or a colored man and white woman, cannot walk the streets of many southern cities together without being arrested and imprisoned. It does not matter whether the officers of the law are themselves supporting a colored woman and children; the law must be upheld and the color line observed. This crookedness is the cause of so much moral debauchery. Neither the white man nor the colored woman (saying nothing about the colored man and white woman) have the least encouragement to live a good moral life together; on the contrary the vials of hell and all the angels thereof are poured upon them, should they attempt to defy the existing custom of illicit mixing and proclaim themselves man

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and wife. There is no other place in the civilized world today, save in these United States, where intelligent men and women of two races are prohibited to enter the holy bond of matrimony, and are thereby encouraged to live a life of shame together. In the southern republics there is not even such a vile prohibition. In fact, the Catholic Church has always exhibited a liberal spirit in this regard, and where she dominates a more intimate and natural relation exists between the races. This fact is evident in the rising republic, Brazil, in whose capital many of the wealthiest, most influential and aristocratic people have Negro blood in their veins. Even in New Orleans, Mobile and other cities where Catholics are strong, the races have succeeded in mixing more naturally than in the more Protestant centers of the South. And not only this, there has been considerable less friction between them where the Catholic religion has more closely united them, instead of dividing them, as is the case in Protestant denominations. The Catholic Church is the only one we know of where both colors can worship together in the same building in the old slave states.

THE ETHICAL SIDE MUST BE CONSIDERED.—Solomon, the wise man of old, said, "To every thing there is a season." The men who run the political machinery in the

South have passed laws prohibiting the mixing of the races, yet the mixing process has continued, in some cases by the law makers as well as the people whom they serve. It has been found that such prohibition does not prohibit, but rather encourages and invites both races to degrade their morals. The most urgent need is a general reformation in both races. They have gone far enough, and the time has come, we believe, when there ought to be brought about a reaction. The old relations have been tried and found wanting. Both races stand guilty before the ethical world; the white more than the colored. It is a pity, indeed, if they do not feel a sense of shame! Now, let the right relations be tried. Let all whites and colored who affiliate be brought under a special marriage provision, and let the immoral features of the amalgamation process be abolished.

Our position is the true, ethical one, and will be universally conceded as right by all people of moral principles.

FORBIDDEN FRUIT IS SWEETEST.
—There is more true philosophy in this than apparent at first thought. Forbidden fruit is always sweetest. Says the author, George Barr McCutcheon: ' "Tell a young man that he shall not marry a young woman outside of a certain limited class or group, and he is less than hu-

man if he does not promptly fall in love with a girl who belongs to the forbidden multitude. And it is quite natural that a high spirited girl, who is elected by the laws of her royal or aristocratic station to marry a certain man, should find another man of a different station, far more attractive."

While the American people, especially of the South, are sorely afflicted with colorphobia, the fact has never been disputed that the "colored fruit" is both sweet and pretty. We have often heard it said that all "niggers are alike," but we do not remember having heard that all Negroes are homely. The Creole, and other women of mixed blood in the South, are the prettiest in America. They may lose their beauty much younger than women of northern states, but while young they excel all others in vivacity and feminine magnetism. And there is a class of the black type with delicately shaped, small mouth, high narrow nose, large expressive black eyes and a mass of long, wavy black hair, who would be considered beautiful anywhere where a black skin is not a disgrace. Indeed, their black skin seems to heighten their beauty and enhance their charms. They have finely carved figures and are generally strong in body and well sexed.

We believe that the dreaded time will come when many more respectable white men will find

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be tried.

their affinities among these women, and when such affiliations will be legalized and made respectable. And why not? The illicit mixing must be stopped. Is rendering this respectable a greater crime than the present commingling in the dark? It must be a depraved soul indeed who winks at the present illicit mixing, and affirms it the only possible method to "keep the races separated." Will the South forever cling to the old, debasing traditions? If this be so, then it must finally be swept aside by a tidal wave of progress and a higher ethical standard, that will usher in a new order of things.

ALL RACES MELTED TOGETHER HERE.—There are other times, other peoples and other conditions, as the world moves on into other ages. Lord Rosebery said in a speech before the Philosophical Institution in Edinburgh, Scotland, some time ago: "The United States is a great crucible in which the metals of every race and nation under the sun are being melted together. Will this result in the production of the perfect man of the future or in an entirely new type hitherto unknown to anthropologists, which will be the subject of study by the older races of the globe? We are in a quasi-paternal position to look forward to the development of the experiment with almost breathless expectancy."

Who can tell? The amalgamation of the races in America may finally produce, scientifically, a new race of men. It is up to the people of this country whether the Afro-American shall be included in the production of this new race of men by a legal intermarriage, or by illicit mixing.

Those who believe that this mixing process will cease when the Negro has attained higher educational advantages, do not know the signs of the times. We fully demonstrate elsewhere in this work that the law of dissemination will continue to scatter the races of the world, and finally assimilate all. This little globe will soon prove too small to keep any certain class or race separate and distinct from all others. And in these United States, where all classes and races have gathered, it is a gross folly to prohibit intermarriage in any shape or form. Nature always endeavors to produce her best. Let the state guard against the propagation of the criminal, imbecile, insane and idiot, which a wrong social condition has produced, and we shall soon evidence an all-round improvement. When the laws of man do not interfere with the operation of Nature's laws, man will prosper in the production of better and higher types of physical and mental perfection in the crossing of the races. As an example, we will say that if the

white Negroes (those of very little Negro blood) were prohibited from mixing with the black Negro, as many believe they ought to be, Nature's method of dissemination would be defeated, and rapid degeneracy would result among them. In nine cases out of ten, those of slight Negro taint are not physically adapted to each other in marriage. If they follow the voice or inclination of their inner nature, they invariably find their affinity among the intensely black. Nature prompts them to do so, and it is right. Their offspring are, in most cases, superior to either the black or yellow who produce together.

The Anglo-Saxon is not the product of a few generations, neither will the colored Caucasian be. The complete assimilation of various races consumes centuries. The black skin will not disappear as rapidly as some may suppose. In the melting together of the races, variety is the greatest charm; and the country which possesses such a variety today is indeed rich in future, possible development. Any country which can boast of but one race of people is in danger of retrogression. It is the melting together of various races that insures future stamina and progress. Germany is dying with cancer, France is facing sterility in her women. Of the 20,000,000 people inhabiting Spain, only about thirty-five

per cent can read and write; another two and one-half per cent of the population can read without being able to write, but the remaining sixty-two and one-half per cent are absolute illiterates. The Afro-American is assured of a greater future than the Spaniard, the Frenchman or the German at home. His blood will course through millions of people when the old races of Europe have long been absorbed by other rising races of foreign blood.

We have made these foregoing remarks to show the reader that the future welfare of our country demands a general reformation of the sex-relations between the races. Nearly fifty years of unlawful cohabiting between the emancipated slave and dominant race has caused enough shame and misery to be forever relegated to the ignorance and licentiousness of the past.

EVIDENCES OF FORTY-FIVE YEARS ILLICIT MIXING.—There are many people in the South who deny that mixing takes place to any extent, but all evidences point to the contrary. We have made careful inquiry in many places. In a certain large city we found about one-fourth of the Negro population apparently full-blood, or at least dark; and one-half ranged from brown to a yellow, while one-fourth ranged from yellow to white. We found a large num-

ber of white men rearing families by colored women, from the most influential citizen down to the common resident. Some of these women lived in beautiful houses surrounded by wealth and luxury, their children receiving the best schooling obtainable in leading white and Negro colleges. We found these women true to their men, and kind, lovable mothers. On the other hand we saw the evil side of this process of mixing—hundreds of girls in their teens with white babies! At the close of the war, we were told, there were very few “bright mulattoes” in the city, the great bulk of Negro population being black. This, we believe, points strongly toward the fact that there must have been an unusual amount of illicit miscegenation since the war. Fifty years hence there will be no black Negroes, as far as this city is concerned, if the present rate of mixing continues. What is the use of denying these things? The evidences of this deplorable condition are met in every city, hamlet and cross road.

We want legal intermarriages, not because we desire them, but because there is no other way out of the present deplorable condition. A judge, who presided over a municipal court in Georgia, believes that the man who mixes ought to be hung and the woman put in prison for life. Supposing the South undertook to establish

such a barbarous law, would that prevent miscegenation? Never. When a doctor is called in to treat a sick man, if he is a wise, up-to-date physician, he will say: "I will assist Nature all I can and let her run her course, and he will come out all right; if not, God alone can save. To give him drastic medicine—powerful poison—may kill him and I would be the cause of his death." A state, like a wise physician, must let Nature run her course, applying such remedies (laws) as may best eliminate the wrongs of society, and bring about harmony, purity and peace. If the state meddles with the inherent rights of the subject, in the destruction of his peace and happiness, making unlawful that which he considers essential to his individual well-being, causing him to commit crime in obtaining his end, then the state is administering powerful poisons which may kill the body politic and cause anarchy and death to reign.

In the above argument we do not mean to convey the idea that we would sanction or encourage the black brute, or for that matter the white one, to obtain any legal sexual relation with a white or colored woman. We do not believe in the propagation of brutes in human form, white or black.

We believe in a sanctified sexual relation, for the purpose of procreation only. Any other

sexual relation is prostitution, and the state ought to punish this crime and protect society against it. But we believe it is the basest outrage for any state in the Union to prohibit any respectable man and woman of any two races in it to unite in legal marriage, classing them with the lewd and vicious, causing social ostracism and a legal persecution that tends to debasement and criminality. We believe this country would be far better off without any marriage laws than to have pernicious ones that encourage crime.

The American people, who ought to be the most democratic on earth, are the narrowest, most selfish, unreasonable creatures of any civilized beings in the world today. They are more exclusive and prejudiced than were the ancient Hebrews against foreign races, yet they cross-breed more extensively!

**CANNOT PREVENT LOVE BUT
WOULD NOT ADVISE MARRIAGE.—**

We refer to Miss Ovington, a white woman of the Negro settlement work in New York, as reported by an interviewer after the famous dinner for whites and blacks at the Cosmopolitan Club, which was so extensively discussed in the southern newspapers in 1908. She was asked: "Do you believe in intermarriage of the whites and blacks?" "No," she said, "I do not believe in the marriage of blacks and whites. I do not go

that far. But I do advocate the freest mingling of the races. There is no reason why white persons should not meet cultured Negro men and women on terms of *absolute equality*. How can you better arrive at a solution of the Negro problem than by consultation and co-operation with the intelligent blacks?

"But I would not hesitate to accept an invitation to dine with a Negro, just as I would not hesitate to meet with a Japanese, although I think marriage with a Japanese is as physically bad as with a Negro."

"So if a young Negro met and fell in love with a white girl of the tenement you would not advocate their marriage?" was asked.

"No, it would not be 'judicious,' " was her answer.

If Miss Ovington believes it is not judicious for a colored man and white girl, who love each other, to marry, what does she mean? Is she, a northern woman, a believer in the custom of illicit mixing prevalent in the South? Must they live together out of wedlock? Is that her idea? Or does she advocate the barbarous method of stifling the affections, the blighting of two lives, the tearing apart of two souls, just because there is a difference in the color of their skin?

Miss Ovington does not know the up-to-date,



and Negro fathers in
the boy baby.

independent woman, who will have her own way in the choice of her affinity and husband, be he a Negro, Chinaman, Japanese or English nobleman.

The very idea of depriving the new American woman of the right to choose, whom she intuitively knows is, the man she wants!

The Jap has been debarred from this country—there are influences at work which try to exclude him entirely—yet within the last few years there have been more intermarriages between white American women and the “dear little yellow man” than ever before. Among many are Dorothy Russell, the daughter of Lillian Russell, the prima dona, who astonished her friends by marrying a wealthy Japanese, formerly of New York. More recently Miss Helen Gladys Emery, the accomplished daughter of Archbishop Emery, traveled a thousand miles to marry a middle class Japanese, a former servant of her father's house. California prohibits intermarriage with Japanese, but she found the usual way in going to another state more American. We have not space to give further illustrations. Newspapers report many cases throughout the country.

SHOULD BE NO ADMIXTURE OF RACIAL STOCK.—Now comes to the front the retired President Eliot, of Harvard Uni-

versity, declaring at Montgomery, Alabama, while traveling through the South, that "there should be no admixture of racial stock"—and that in the face of the fact that the races have mixed throughout all the history of the world, and that he himself is the product of such admixture. He further is reported to have said: "I believe, for example, that the Irish should not intermarry with the American of English descent (they are already mixed); that the Germans should not marry the Italians, that the Jews should not marry the French. The experience of civilization shows that racial stocks are never mixed with profit, and that such unions do not bring forth the best and strongest children." If this statement were true then the Anglo-Saxon must be a very unprofitable nation of imbeciles, for any small schoolboy can tell Dr. Eliot out of what material the Anglo-Saxon race is built. At one time, so history says, the Romans found an unmixed savage race in Great Britain, of such a low, degraded order that they thought such poor stock would never make decent slaves. Out of that degraded human animal the present proud, dominant Anglo-Saxon evolved by the admixture of various foreign blood, viz., Roman, German, Dane, etc.

Dr. Eliot says further: "There is no reason, however, why the races cannot live together,

side by side, in perfect peace and unity. In the case of the Negroes and the whites, the races should be kept apart in every respect. *The South has a wise policy.*" How little this gentleman knows about the South and her policy, or the tendencies of the races thereof?

It is a beautiful theory—the various races in America living side by side in sweet harmony, yet—"be kept apart in every respect." Angels might be induced to live thus—man never. When Eve offered the forbidden fruit to Adam, "He did eat." Nature ordained it so, God willed it, man obeyed. If the pink-skinned, so-called white race, considers it a crime in the South to pass intermarriage laws for a particular class of white and colored people, the present custom of illicit mixing is a far greater crime. Rather than to continue this crime, the lesser one of a legal union would prove a virtue that the world of today and the future generations of this embittered Southland would applaud.

This "hair-splitting," race dividing business is often ridiculous to behold. Many times the conductors on the street cars and trains must ask the passengers, "Are you white or colored?" Sometimes a dark man, who goes out walking with a white colored woman, is arrested for walking with a white woman. He is held in prison until it is proven, beyond all doubt, that

she has two and one-half drops of Negro blood in her veins and is a "nigger." This "mixed race stock" can intermarry with the blackest Negro man or woman in the South, but with the pure blood whites (?) this stock must only "mix in the dark."

The long haired Mississippian contends that "the Negro is bent on raping white women, because he wants social equality." This statement is not a true one. He has in his own race a wide range of color, from the whitest to the blackest woman, and has no urgent desire to marry a full Caucasian woman.

Where it is necessary to resort to this hair-splitting race division, is it possible, as Dr. Eliot says, that the races "be kept apart in every respect?"

THE MEN WHO ARE BENT ON MIXING.—It is not the northern yankee who feels called upon to mix with the colored races. The French have mixed more with the Indians of the northern states, Gulf coast and Canada, than all other races put together. The yankee has mixed extensively with the Irish, German, Scotch and others, whose parents came to the United States within the last hundred years. The progeny of the New England yankee and the German is the finest stock in America. It has the shrewd characteristics of the yankee and the plodding, thrifty, saving of the German.

In the southern states there has been very little admixture of blood for several hundred years, save with the Negro and Indian. Only within recent years, since migration from the northern states has become general, has the mixing process with foreign Caucasian blood commenced. Because of the mixing with the Negro for so many generations, many southern men have inherited an irresistible desire for illicit sexual connection with the Negress, or with any other dark race, such as the Indian.

To illustrate this point we will recite just one case here. A South Carolinian went to Montana to make his home. He missed the Negro there, but found the Indian. He at once proceeded to make love to a pretty Indian maiden, named Mary La Brecka, of the Blackfoot Indians. She would not consent to the southern method of illicit union he was accustomed to with the Negress. He was determined to have her so he married her. Then his trouble began, for he had a white wife in another place who soon discovered his exploits. He was arrested and prosecuted for bigamy. His white wife procured a divorce, and besides a fine and imprisonment he was sentenced by the judge to "remarry the Indian woman." He did this without a protest.

This example of the northwest gives us a clear

idea of what the southern states might accomplish in the way of a moral uplift, if the same laws were here in force and faithfully applied, as did Judge Hunt of Montana.

Supposing this little Indian maiden had been a resident of South Carolina, and had been seduced by a white rascal as thousands of colored maidens are every year in that and all the other southern states, what would have been the results? She would have been an outcast, blighted, disgraced, brokenhearted being, with a white baby in her arms, that is all. No protection by law, no redress, nothing, nothing. The law of that state says the colored and white races must not marry, as it does in the other un-American states of our free (?) country. The weak, innocent, defenseless may suffer—that's nothing. We must preserve the integrity of *our race* at any cost.

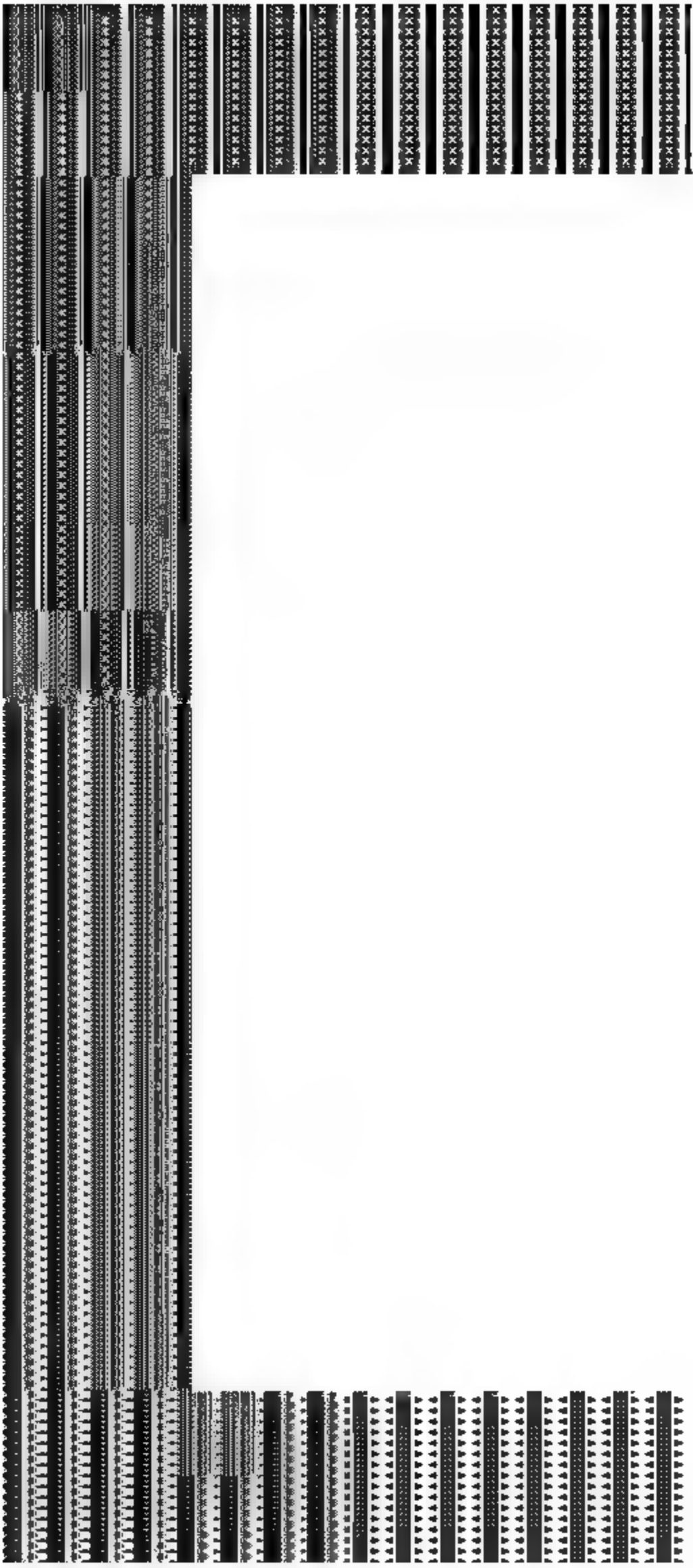
COMPELLED TO ADVOCATE LEGAL INTERMARRIAGE.—As a careful student of man, and as a scientist without prejudice we are compelled to advocate, as the lesser evil, legal intermarriage. On the other hand all history testifies that the mixed races of the world have been the foremost, and that Nature compels mixing for evolutionary growth; that the Anglo-Saxon is but one example in many of such a growth, evolved out of one of the most unprom-

ising savage races as its foundation. Again, any one who has investigated the conditions in the South, and has found, many times, the love, fidelity and absolute devotion between the good men and women of the races, cannot, with a heart for love of liberty and justice, advocate a system or uphold a law that will tear asunder hearts and families and homes that God Almighty has established and blessed. If the South is today pursuing a just policy, its crop of illicit births testify that it is founded on hell! To continue to advocate the South's policy of separation in the day and mixing in the dark, will in time entirely obliterate every atom of moral sense in both races, and both will sink into hopeless depravity.

If a colored woman is good enough to cohabit with, she is good enough to become the lawful wife of the white man. He must marry her as does the colored man his white wife in the North.

THE TRUE STATE OF THE COLORED WOMAN.—Our object here is to lay before the reader the true state many colored women are in today, and the conditions under which they are forced to live.

We are conscious of the fact that the two races are mixing more today than ever before. The race of mulattoes is increasing. And while



this is true the same custom which existed during slavery times still prevails, and the colored woman is a slave to it. With all her wisdom, refinement and intelligence acquired during the past forty-five years, she has not yet exercised herself, with few exceptions, in the demand of a legal union with her paramour of another color. She is still content to remain the tool of the passions of more than twenty-five per cent of the white men of the South, with whom she has criminal sexual connections. She is still content to be branded before the civilized world as the mother of a race of bastards. She has all the attributes which go to make an ideal wife and mother, but she has not the moral stamina to make one under the present terrible adverse conditions. These conditions have so depleted her moral sense of decency that she has only a flickering idea of sexual purity. Is not our civilization to blame, that has made her what she is?

She is religious—very religious, but all her religious exercises and exaltations do not inculcate in her the necessity of moral purity, which should prevent her from indulging sexual connections with more than one man, or only with the colored or white man she loves. This is true with many exceptions of the higher, responsible class.

When some leading men and women of the

rac^es are asked to give their opinion as to the best method that might be pursued to rid the races of this degrading condition which will finally land both into utter ruin, the majority exclaim—"Why!" Then they will explain to you that they do not advocate social equality, or miscegenation, or amalgamation, or any other thing that will in any way interfere with the present debasing practices between them.

There is a fearful spirit manifested here that does not become the men and women who have proven themselves heroic along other lines of endeavor.

Something must be done.

Here is the gist of all the blighting curse engendered: Aside from this strange union and sexual satisfaction the colored woman will love the white man, and the white man the colored woman; but this fact must be carefully hid by her in most cases as well as by him. Both thus necessarily harbor a sneaking sense of watchfulness and cunning, and the children born under this state of mind generally inherit the same sneaking, sexual craving; thus increasing the present growing class of born reprobates. And it does not matter whether her lover be the father of her children, or whether he be white or black, the same results will follow. A white man who keeps company with a colored woman

while raising a family with his white wife, is liable to curse his white children likewise.

Loose marriage relations in both races are more liable to result in poor offspring than otherwise.

Under these conditions the hand that rocks the cradle damns a nation!

The blight which rests upon the issue of illicit sexual intercourse between the races can only be removed by a legal intermarriage, or a rendering respectable by public consent. And rendering this respectable need not embrace social equality. The object to be attained is to liberate the colored woman from sexual slavery, as well as the white woman who finds her affinity in the colored race, and thereby produce a better offspring and law abiding citizen for this great republic.

No radical racial improvement can take place as long as a sneaking sexual secrecy is maintained between the races in this country. The white South as well as the black is already steeped in moral depravity because of it. If there were no marriage prohibitions between the races a more natural condition would soon be brought about. *An open, legal union, with a natural, modulated separation of the races, without any state interference, is the only policy our nation can pursue if growth instead of decay is to be our lot.*

FREDERICK DOUGLASS SAW IT.— Frederick Douglass, that man of clear foresight and iron will, saw the day when a firm stand must be taken to prevent utter sexual corruption between the races. He saw that the two races could not forever live together and not amalgamate lawfully. He saw that the custom of illicit mixing of the former slave master with his female chattels could not forever be endured by a free, refined, educated colored womanhood. He took the step, he set the example, though he was mocked, derided and met with a storm of protests by influential members of his race. He stepped out like a man and married the white woman who was willing to love him and marry him. Who has ever thought him a coward? The coward belongs to the other class—the sneaking white man who slips into the home of his colored woman after dark and out before daylight, and the colored woman who loves him but does not insist on their legal union. If she would follow the example of the little Indian girl referred to above, he would travel a thousand miles with her in order to make her his legal wife in a free state, or he would let her alone.

As long as the colored woman is considered so cheap, so common, the men of her own race as well as white men will fool with her and seek

her degradation, and consider her common property, in other words, a sexual slave.

We care little for the adverse opinions of black men or white men, or of mixed men—justice, that's what we want, what we demand. We stand for the moral uplift of the colored womanhood, the white manhood—their freedom from the cursed custom of illicit mixing of slavery times! The laws must be so changed that there is no occasion for illicit mixing. And when a colored man is found in the society of a white woman, with her consent, there shall be no lynching, neither prosecution, but marriage.

You may call this social equality, you may call it an outrage to the white race—especially the white woman; but it is neither! It is nothing but justice—justice in an equal sexual opportunity and protection between the races, as they live and move and have their being together in this great Southland and every other part of our union.

INTERMARRIAGE PROHIBITIONS ARE DEGRADING.—We have seen in the foregoing that intermarriage prohibitions are absolutely degrading between the races in this country. First, that such prohibitions cannot be enforced; secondly, that such prohibitions are contrary to human nature, reason and justice. It is contended by a certain class of south-

erners that if no marriage prohibitions did exist in the South, the Negro would force his way into the parlor of the white man and insist in keeping company with his daughter.

What a silly argument. In the crowded Negro centers of many northern cities where marriage is not forbidden, the same kind of Negro lives that exists in the South, and the white man has never found cause for such a complaint. No, it is not that. It is the political boss, the law-maker, the feudal lord of the South, who lives in illicit relationship with Negro women, who wants to keep her thus in ignorance as his sexual slave, who is the bitterest opponent of legal intermarriage. The better class of men of means who have colored wives would welcome nothing more fervently than a law that would legalize their offspring and make respectable their pretty little wives and family. We could recite a number of cases where these men came in conflict with this demagogue, because they insisted on living as respectable and openly as possible with their colored wives and family.

THE COLORED MAN WOULD RECEIVE SOCIAL JUSTICE.—With the overthrow of this political gang that rules the South the colored man would receive social justice. When a bad white woman accuses him wrongfully, he would then not be thrust into prison

without a fair trial. A number of such cases have come under our observation. The colored man is by no means always guilty when accused by a white woman. We will give a few examples to show the reader why. A southern white woman had kept company with a Negro man for more than two years. She one day demanded money of him which he could not supply just at the time. She got him in a compromising position with herself, when she suddenly gave a fierce alarm. He was caught, narrowly escaped lynching, was prosecuted and sent to the coal mines for life. At this writing there is a colored man in an Alabama prison who came to grief in nearly the same manner. Seemingly a northern woman, who had not been long in the city, became acquainted with this man and encouraged him. At various times he sent her flowers and fruit, etc., until one day a note from him fell into the hands of the woman with whom she was boarding. This woman gave the note to her husband who made inquiry of the woman boarder. When she saw that she was about to be exposed she denied any friendship with the Negro, and said it was very impudent of him, etc. The man, in true southern chivalry, advised her to notify the police. This she did, and now her dark lover is in prison. He produced evidence of their intimacy in the shape of several

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FROM THE GULF.

check stubs, which were made out to her, and the checks of which she had cashed in a city bank. But all evidence he might produce will undoubtedly avail him nothing. But there are places in the far South where sentiment is stronger than the law. We have knowledge of a case in Tampa, Florida. A white woman got her Negro man into trouble of a like nature, but the colored man proved by white and colored witnesses that she had lived with him ten years. She was ordered out of town and he was released from prison. In some parts of Florida intermarriage is very common, and the existing law opposing it is a dead letter. Cubans and others arrive in that state with black wives, and many others also have colored wives and families.

In relating the above cases we do not attempt to prove that all white women will deny their relationship with colored men, for many good and brave white women do not. A case came to our notice not long since, where a white woman arrived in a southern town with her colored husband. As soon as they were discovered he was thrown into prison by the brave (?) officer of the law, who never recognizes a colored woman while the sun shines. She fought for her swarthy husband like a little heroine she was. She demanded of the judge to "let her husband go;" that he was hers, and that they had no right

to imprison or detain him. She produced their marriage certificate and the fact that they were legally married in a free state and were not slaves. Finally the court ruled that the woman was of a *very low, degraded character*, and that the "nigger" should be released and both be compelled to leave within twenty-four hours.

A very amusing case is related of a bishop of the African Methodist Episcopal Zion Church. He had a very fair wife, in fact so fair that an expert could not tell that she was colored. While holding conference in a Mississippi town he was arrested for being with a white woman. It was necessary for them to produce proof from their native town that she was there *known as colored*.

Now, it is evident that all this silly persecution of the colored man with regard to the white woman would cease, just as soon as the dominating set of political vagabonds in the South is cast out of office, and, if possible out of the country. The two races cannot live in peace and happiness together as long as this set of race hating, bulldozing anarchists rule the South. We have reasons to believe that their days are numbered. There is a hand writing on the wall.

OUR MARRIAGE LAWS ARE OUTRAGEOUS.—There is no country on earth to-day, that makes any pretense at civilization or the social regulation of its citizens, that has as

varied and conflicting a set of marriage laws as have these United States. A foreigner coming to our country and looking over our marriage statutes in the various states for the first time, must, indeed, feel that he is beholding a "crazy-quilt" in law-making that must ever disgrace the framers of them in the eyes of our future, great, mixed population. In some states, like Illinois, Michigan, Wisconsin, Iowa, Kansas, etc., there are no race prohibitions. In others, like Alabama, Georgia, the Carolinas, Mississippi, Louisiana, Texas, and all the other southern and some western states, marriage between Negroes and whites is prohibited. Some of them have prohibitions between Indians and whites and Mongolians and whites. California is one of the states prohibiting marriage between whites and Negroes, Mongolians and mulattoes. Other states, like Arizona, have prohibitions between Indians and whites or Chinese and whites. Yet another state, like Oklahoma, encourages marriage between Indians and whites, while with even the refined Negro it is considered a disgrace and unlawful. In some states where marriage with the African descent or Indian is prohibited, there are few Negroes or Indians. For instance, Maine has an Indian population of less than 700, but prohibits marriage with them, while Oklahoma has the largest in the United States (75,000) and endeavors to amalgamate them.

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Again, Nevada has less than 200 Afro-Americans, but has an intermarriage prohibition, while Pennsylvania, with more than 175,000, New York, with more than 100,000, Ohio, with more than 100,000, Illinois with more than 100,000, have no marriage prohibitions.

The very fact that the law in some states says that there shall be no marriage between the Caucasian and the mulatto, is a confession that the mulatto actually exists. Furthermore, the law, by making this restriction on the one hand, silently grants the existence of illicit mixing on the other; or, perhaps more correctly, is too impotent to cope with it.

The same class of Indians and Negroes may be found in all the states and also the same class of whites, and yet there exists this difference in our marriage laws of the various states.

This goes to show that no state can justly and successfully legislate on matters pertaining to the affairs of the heart of its sane and law-abiding citizens—whom they shall or shall not marry—and that there should be no statute in any state prohibiting intermarriage, and thereby encouraging crime.

Our marriage laws are an outrage to our civilization.

WHERE INDIANS AND WHITES MARRY.—We take the following interesting

reading from a southern newspaper, "The Meridian Dispatch," a strong Mississippi daily, which proves the fact that the southern people are interested in a question which, even this early day, confronts them and demands attention throughout the South. This article says:

"While the new State of Oklahoma is more southern than western, and while the Negro is accorded no social equality, the Indian, if he be educated and possessed of property, is on an equal footing with the whites. Oklahoma boasts of thousands of prosperous American citizens who trace their ancestry on one or both sides to the aborigines.

"For example, an Indian is attorney for one of the biggest western railroads, is a graduate of an eastern university and a man of influence in the state. His wife, a charming white woman, is as proud of her husband's red ancestry as is many a New Yorker of descent from the De Lanceys or Livingstones.

"No social stigma attaches to the intermarriage of whites and Indians, at least when the latter are of the better class. An illustration of this state of affairs was the experience of a New York woman traveling last winter in Oklahoma.

"On my way from Muskogee to a near-by city," she said, "I met in the Pullman car an intelligent, well-appearing young white woman

who chatted with me about the people. I displayed my tenderfoot ignorance by asking her if many Indians in the state were civilized.

"My neighbor smiled at me indulgently, and answered: "Oh, yes, many of our finest men are Indians, or part Indian. My husband," she added, holding her head a little higher, "is a member of the Chickasaw nation."

"My husband's father," she went on to explain, "was a white man, a physician. He sent his son to Yale, and when he died he left a good property in M——. My own people were early comers to Oklahoma, and I have lived here all my life. My husband's mother, a full-blooded Chickasaw, is still living, and owns one of the handsomest homes in M——. She has a great many Indian relics, of which we are very proud. I suppose you know that the two principal tribes here are the Choctaw and the Chickasaw. Every member of these tribes has land apportioned to him by the government. My little daughter, five years old, as a member of the Chickasaw nation, has land which brings her an income of \$750 a year. My husband and I are putting this money in the bank to her account, and when she is old enough it will be sufficient to send her to an eastern college. My husband also has holdings in the Chickasaw lands, and the law gives me, as an 'intermarried citizen,' an equal amount."

Dr. Booker T. Washington says of his visit to Oklahoma: "It was in the fall that I spent a week in Oklahoma. During the course of my visit I had an opportunity for the first time to see the three races—the Negro, the Indian, and the white man—living side by side, each in sufficient numbers to make their influence felt in the community of which they were a part, and in the territory as a whole. It was not my first acquaintance with the Indian. During the last years of my stay at Hampton Institute I had charge of the Indian students there, and had come to have a high respect both for their character and intelligence, so that I was particularly interested to see them in their own country, where they still preserved to some extent their native institutions. I was all the more impressed, on that account, with the fact that in the cities that I visited I rarely caught sight of a genuine native Indian. When I inquired, as I frequently did, for the 'natives,' it almost invariably happened that I was introduced, not to an Indian, but to a Negro. During my visit to the city of Muskogee I stopped at the home of one of the prominent 'natives' of the Creek Nation, the Hon. C. W. Sango, superintendent of the Tullahassee Mission. But he was a Negro. The Negroes who are known in that locality as "natives" are the descendents of slaves that the In-

dians brought with them from Alabama and Mississippi, when they migrated to this territory about the middle of the last century. I was introduced later to one or two other 'natives' who were not Negroes, but neither were they, as far as my observation went, Indians. They were, on the contrary, white men. 'But where,' I asked at length, 'are the Indians?' "

"Oh! the Indians," was the reply, "they have gone"—with a wave of the hand in the direction of the horizon—"they have gone back!" * *

* * "One cannot escape the impression, in traveling through Indian Territory, that the Indians, who own practically all the lands, and until recently had the local government largely in their hands, are to a very large extent regarded by the white settlers, who are rapidly filling up the country, as almost a negligible quantity. To such an extent is this true that the constitution of Oklahoma, as I understand it, takes no account of the Indians in drawing its distinctions among the races. For the constitution there exists only the Negro and the white man. The reason seems to be that the Indians have either receded—"gone back," as the saying in that region is—on the advance of the white race, or they have intermarried with and become absorbed with it. Indeed, so rapidly has this intermarriage of the two races gone on, and so great has been the de-

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mand for Indian wives, that in some of the nations, I was informed, the price of marriage license has gone as high as \$1,000."

It will be readily seen by our readers that this rapid amalgamating process between the white and red races is not because of special worth or superior physical beauty, but because of a pecuniary consideration on the white man's part in most cases. Many white men became "squaw men" in Indian Territory years ago, not because she was pretty, civilized, intelligent, or refined, but because she possessed "something substantial worth looking after." While the full-blooded Indian woman is rarely attractive, she has always made a very faithful and dutiful wife and mother to the white man, and her children by him have nearly always possessed superior physical beauty. Some of the best looking women in Oklahoma have Indian blood in their veins, and many men now prefer these to a pure-blooded white woman, and vice versa. But, while we say this, let the reader remember that the woman of Negro descent, in Oklahoma and elsewhere in the South, in whose veins often flows the blood of both the white and red races, if she be educated, has the most charming and magnetic personality of any woman on the American continent. If she were placed in the same position as the Indian woman of Oklahoma occupies,

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white men in every station in life would take her as a legal wife. And the same is true of the colored men. We have never heard a white woman say that an Indian man possessed any degree of physical beauty, or, in other words, a pleasing physiognomy, while many cultured Negro men are pronounced handsome by the best feminine judges in such matters.

If the Negro did not occupy such an unfavorable political position in this country, and the stigma of his former bondage were removed, there would be little objections by the law-makers to legal intermarriage with the refined and educated class of African blood. And, as we have already said, there is a better class of white men in the South who would fervently welcome a legal union between the races in these states, in spite of all prejudice, and forever remove the degrading conditions as they now are. From these men we shall undoubtedly hear in some future day.

A POLITICAL CHANGE MEANS SOCIAL ELEVATION AND SALVATION.
—Right here we want our readers to bear in mind that a political change in the South is a necessity, before social elevation and salvation is possible in the white as well as the black race. As long as a set of self-centered men can obtain and maintain political life in the South, by pit-

ting one race against the other, so long will the masses of both races "go begging." The best interest of both races in the South is identical. As soon as the better class of both races discover this fact they will unite and obtain control of the South. As soon as this control has been obtained, the marriage laws now on the statute books of the southern states will be so changed that the social relations between the races will become elevating, tending to a pure home life and a legal union between the sexes of the races. And here we touch upon one more thought, and we are done:

LOVE BETWEEN THE SEXES OF THE RACES IS CONDUCTIVE TO HOME-LIFE.—The love which exists between the men and women of the two races in thousands of instances is conducive to pure home-life, good morals and splendid citizenship, if it were legalized and made respectable, as in the case of the Indians and whites in Oklahoma.

Love, though elevating and purifying in its attributes under natural conditions, may be dragged in the mire and be made disreputable between the sanest and most respectable citizens of two races, when the laws oppose and customs forbid. A white woman, though pure and good, is pronounced low and degraded when she unites in love and marriage

with a colored man. A white man, though he may keep company with a colored woman as a matter of course, is ostracized by society if he claims her as his legal wife. She even is pronounced low and degraded by her own race, though she has never known a man but him. The Negro's mind is warped in this by the southern white man as in many other respects. His narrowness and stupid race pride cause him to rather degrade the womanhood of his race than to champion her rights as a woman among women. The day will come when the colored women, who now step out boldly and proclaim their love for and fidelity to white men, will be revered by the race as champions of liberty and mothers of justice.

Prof. O. S. Fowler, our revered teacher, has long since proclaimed this fundamental law of love as overruling all human law:

"When God's 'higher law' conflicts with man's lower, the higher should annul and overrule the lower. His laws alone are right, and create right. Human law cannot make that right which His natural law interdicts; nor that wrong which Divine law sanctions; for all human laws derive their obligability from their being rescripts of the Divine. Natural law enacts that physical and mental love go hand in hand together. The injuries and agonies of love

interrupted or disappointed are caused solely by violating this law; and can arrest only thus:—**STOP LOVING, OR ELSE COHABIT AND PROCREATE TOGETHER.**”

The peculiar attractiveness between the races, who will forever live side by side, will become more and more aggravated as the Afro-American moves upward into the higher realms of mental and moral attainments; and the two races will not—“STOP LOVING,” nor yet stop procreating together. Intellectual and moral attainments will not stop this loving and procreating, but is bound to legalize it. Men and women of enlightenment and civilization, the world over, hate slavery in this age of tremendous evolutions, especially that kind of slavery which prescribes to them—strong, sane, intelligent citizens—what kind of sexual life-mates they shall or shall not select for their individual happiness and wellbeing.

The race question is not and never will be solved, until legal intermarriage can take place in all the states without a shadow of prejudice or social ostracism. This fact is well illustrated in the following newspaper clipping from the New Orleans Picayune. Such places as here referred to have never experienced mob violence or lynchings, but nearly always possessed the sweetest harmony and good fellowship between the races.

"WHY THE LAW IS POWERLESS.—Where White Swear They are Black, Conviction is Impossible. 'She's my wife. We have lived together thirty-eight years. The law cannot estrange us.' Thus spoke Joseph Lawrence, a white farmer, in the second criminal court at New Orleans, La., recently, while he was waiting trial on the charge of marrying a colored woman. Through the arrest of Lawrence and his colored wife the police discovered a hard situation. All around Lee Station the white farmers and fishermen and other classes have intermarried with colored people and reared large families, regardless of the law against such. A number of arrests have been made, but it has been impossible to convict one for the reason that the white parties all went on the stand and swore they were colored. Just what the prosecuting attorney can do remains to be seen."

It remains to be seen, as the Picayune says, what the law can do with men and women of the two races who will "not stop loving" or procreating together. This community, as many others in the South, shows that love between the sexes of the races is conducive to harmony, good home-life, good citizenship, etc., when it is allowed to culminate in legal intermarriage, but that it, on the other hand, degrades and brutalizes when the offending parties are continually

dragged into court and subjected to the senseless prejudice of the dominating class, or when this dominating class is allowed, by the old custom of the South, to take the advantage of the defenseless colored women.

The Martin case, which has recently gone the rounds in the newspapers, is but a fair example. The Martins are reported to be rich planters who live near Crenshaw, Mississippi. The Oliver girl, who is a beautiful octoroon, had been living at the Martin household for six months. She went there as a servant, but young Martin took her out of the chambers, gowned her in costly clothes and openly rode about the neighborhood with her. Angry and heart-broken at the ruin of her beautiful daughter, Mrs. Oliver, in whose veins ran the blood of a chivalrous white race, went to the Martin house in company with another daughter and demanded that her daughter return with her. Young Martin heard the demands of the women from his room, he walked out to the gallery with a gun and fired four shots into the women, who fell dead. There is nothing extraordinary about this case. Such cases are an everyday occurrence in this country. Had it not been for the killing of the two women connected with the case, the Oliver girl would have remained the mistress of Arthur Martin as long as she would

have pleased him, but no legal union would have been possible, even had they both desired it.

We have related the above cases, because we wish our readers to compare the two systems—the Lee Station system and the Martin system—and then determine which is the most civilized, ethical and Christian.

CHAPTER XV

WOMAN'S PLACE AND POWER

A PERFECT POSTERITY SHOULD BE THE AIM.—In this age of reason and enlightenment man cannot afford to drift on in primitive customs and laws. It is now generally conceded that man is here for a definite purpose, viz., the betterment of his kind, the improvement of his material environments, and lastly, but not least, the possible acquisition of immortality. These are the fundamental principles upon which a true Christian civilization rests. First, and above all, he must, this day, in the light of reason, consider his kind. An educator has recently said that he would rather be a hog than a man at the present time, in this country, as the government paid more attention to the hog, its diseases, cultivation, care, etc., than to man. A well-bred pig is of more consequence to the government than a well-bred babe. A thoroughbred, or rather, perfect babe is not even dreamed of, notwithstanding the fact that self-improvement or the betterment of the human race, is the highest duty of man and the governments of men. The question under discussion calls for at least a little space here, and some thought on the subject of proper marriage.

There is really very little attention paid to the proper mating of the sexes by the young men and women who contemplate marriage, with a view of becoming the parents of the best bred children obtainable. Although the highest duty of man, this is sadly ignored by nearly all. Young men and women come together in a haphazard way, for most any purpose save the true one. There is as little scientific judgment and reason used by most, in this regard, as by the beasts in the field who mate and have their young as nature prompts them to do.

CHILDREN A NECESSARY EVIL.—All for better conveniences, social, financial reasons, fleeting passions, all kinds of make-beliefs, nothing more. Children?—they are only a necessary evil if they come, and by all means let them be only a few and far between if they cannot be entirely avoided. It is considered ill-bred for refined white women to be the proud possessors of eight or ten strong, healthy, vigorous little animals, growing up into fine men and women.

Statistics show that the number of children of school age have decreased within the last few years in our native state, Wisconsin, confirming the danger of race suicide, notwithstanding the encouragement given by ex-President Roosevelt to the contrary. That there will be no children

left if the present race suicide tendencies continue during the next century throughout the civilized world, was the prediction made by Prof. Walter P. Wilcox, before a class in sanitary science and public health, at Cornell university. Wilcox does not accept the theory that the advance in civilization, or the spread of disease, is responsible for the decrease in the birth rate. He said:

"The true reason for the fall in the birth rate is that in modern times, mainly in the last half century, births and the birth rate have come under the control of the human will and choice in a sense and to a degree never before true. This power to control the increase has been used and is being used today far too exclusively with reference to private economic advantage, and far too little with due consideration to social welfare and progress."

SINGLE BLESSEDNESS.—What? Let the inferior take your place while you, who are so well fitted to become mothers, parade in single blessedness?

You have not been asked? Pick out the best man you can find and ask him. Why not? Is it a disgrace to obey God and denounce a barbarous custom? Never.

All creation shouts and sings, Nature claps its hands in glee, angels proclaim the glad tidings

of great joy, for, behold, the highest created being has arrived—a babe!

Every knee bows before maternity, but not one before enforced sterility or single blessedness—not one. You may desire no homage, many do.

WOMEN WILL PROPOSE.—Let us not forget that the social custom which still prevails, which gives the “lord of creation” the sole right to propose, has shipwrecked many a sweet soul of strong maternal desires, well fitted to fulfill their rightful mission, but helpless and powerless to do so. Condemn these? God forbid. We feel for them and are their best friends. As long as men are the sole proposers and women the sole disposers, divorce courts will continue to grow fat.

The time is at hand when women will have a social right to propose, to choose and ask the men of their choice to become their life-mates and the fathers of their children. This right belongs to her by the highest law. She is the mother of the most perfect created being—the likeness of God. She must obey the command of her Creator and bring forth children. She cannot, in the light of this divine law, rely upon the man of the present age, under existing social customs, to come to her and ask her to be his mate, just when she is in her best physical and

mental condition. If he come, he may be either too soon or too late in her life. There was a time when all women were married at an early age (in Eastern countries this custom still prevails), and when single women were the rare exceptions. But in such a crude state of society women were often mere chattels; but conditions have so changed in America and Europe that it should no longer be immodest, but entirely chaste and honorable for any nice, right-thinking up-to-date young woman, white or colored, to propose. Should he refuse, what then? She can, with propriety, soothe her wounded heart and try once more, and perchance she may find one who can love her better and be a better father to her children. We are pleased to know that some prominent men and women have already taken in hand this "proposal reform," and will undoubtedly succeed, in due time, to introduce this very desirable as well as righteous custom.

Mrs. Harriet J. Wood, a New York lawyer, who is an advocate of this reform says: "Since the object to be attained is the perfection of the human race, mothers should choose the fathers of their children."

We would add that we look for no mentally and physically perfect children until this is done, and done with a full knowledge of scientific

adaptation and the natural, intuitive sense of woman.

"There is no doubt that the selection of the husband should really rest with the woman," says Dr. Denslow Lewis. "In the animal world it is invariably the female that chooses her mate. Only in the human race is the right of selection arbitrarily given to the male. Left to herself, and with no hampering conventions to interfere, the woman would be the most discriminating chooser. With all sorts of men to select from she would be in no hurry to mate with the first little man that popped the question. Women love physical perfection. With her right to select unquestioned, a woman would pick out the man of her own physical ideal, woo him with all her varied arts and fascinations at her disposal, and nine times out of ten get him. Physically the race would be greatly benefitted. There are many thousands of women in this country who have married men just because they have been asked and who now live the lives of housekeeping drudges, bound to the so-called home only by the stern dictates of duty."

"The right of man alone to put the all-important question of her life to the woman he selects," says James Grant, "has come into fashion only with the advent of civilization, which is, as we know, but a relative term."

"The exclusive right of proposing marriage did not always belong to the lords of creation, and since it has become his special privilege, men," says Dr. Westermarck, the eminent German ethnologist, "have deteriorated in physical worth. Even now, among those races which distinguish woman by giving her the right to select the man who is to preserve the species which she is to mother, the finest specimens of physical manhood are to be found. Among primitive races, modern as well as ancient, the right of selecting her mate was always given to the woman."

"Primitive societies were intelligent enough," says M. Dromart, "to allow the law of compensation to work. They realized that the species could only be preserved in its original excellence by allowing the female the right to exercise her discretion as to who should be allowed to mate with her. The law of all primitive societies allowed her to choose, and, in the majority of cases, severely penalized the occasional aggressor who forced his attentions upon an unwilling woman. What was the result? A race of perfect men grew into being. All the males in the tribe strove by their accomplishments in feats of strength and endurance to win the attraction of the women, whose choice was therefore fixed according to the highest criterion of

physical manliness. Nowadays, however, it is often the men who are the least athletic, and in most cases the least worthy physically, who show the greatest pretensions, or who devote most time to attracting the attention of the opposite sex. The consequence is that we see undersized and often almost decrepit men mated with women of magnificent physical proportions, all the disparities reappearing, particularly in regard to their detrimental aspect in the offspring, which is more often than not unequal and unenduring."

WOMAN'S SUFFRAGE WOULD PROVE OF BENEFIT TO MAN.—Esther F. Boland says: "Most persons accept as true the statement by Plato, 'The woman's cause is man's; they rise or sink together, dwarfed or God-like, bond or free,' and suffragists, therefore, deem it simply necessary to show that woman's cause would be advanced by her enfranchisement since, if this can be proved, it follows that the measure would benefit men. Unfortunately, the cause of woman's rights, so-called, has been largely concerned with woman's wrongs, and in the effort to right these wrongs it has been impossible to avoid a seeming antagonism towards men. However, with the partial attainment of much which women strove for in the early days, such as the equalization of the

property rights of husband and wife, the higher education of women, the enlargement of the sphere of their industrial activities, and so on, the movement to obtain enfranchisement has assumed a somewhat different aspect. We now more often than otherwise hear the reform urged as a method of securing co-operation between men and women who are working for the moral elevation of society, and as a means of rendering the influence of women in public affairs more effective. It is also claimed that women suffrage would strengthen the bond between husband and wife by adding one more common interest, and that it would increase woman's general intelligence by enlarging her outlook and imposing responsibility in important affairs of government, thus making her a more intelligent companion to her husband. Furthermore, it is held that the removal of the stigma of political disability would strengthen a mother's hold upon her sons, and that she would be better qualified to inculcate high standards of public integrity. Suffragists believe that a dispassionate consideration of this question in its present aspects would lead to the conclusion that although designed primarily to confer upon women the power and dignity which attaches to self-government, yet woman suffrage would accomplish much more than this, and that it is a

beneficent measure from which right-minded men would be great gainers."

THEY WILL SOLVE THE RACE QUESTION.—Women of both races are advancing rapidly at the present time, and are fully alive to all that is for their betterment, and for the highest and best interest of the human race.

Mrs. Susa Young Gates, the famous daughter of Brigham Young, says: "It is impossible that any intelligent person should be ignorant of the fact that women of all classes and in every civilized country have become a force in the history of nations. The most progressive are wide awake to the tremendous possibilities for themselves as a sex and as individuals. But this is not all. Women of every class and color are rubbing the sleep out of their eyes and trying to catch a hint of the glorious color scheme which paints the dawn of this new era for womanhood."

The age of frivolousness and butterflyism among them is fast passing away. They are now taking hold of the real, tangible things in their lives. They are fast becoming more independent, physically and mentally. This is true of the South as well as the North. No where can be found prettier and more robust and healthier white and colored women than in the far South. It is apparent everywhere here that the pale,

babied, sickly, incubated white lady of Uncle Tom's Cabin is fast passing away. While the corset evil and other relics of barbarism have not yet disappeared, we are convinced that the laws of health will be better understood and observed as knowledge increases.

As the old saying is, "time makes changes." Not only in the physical world is this true, but also in the mental, as regards beliefs and customs. That which one age finds absolutely repugnant is all the rage in the next.

We are just giving hints, without examples being necessary, upon the rapid strides women are making, forward and upward, in every department of life and activities, and what future results may bring forth.

Women have done things that men hesitate to do, and they will do them again. The very fact that they are progressing so rapidly leads us to believe that they will, North and South, take a very prominent part in the settlement of the Negro question. All over the North and South there is a fair sprinkling of white women who have taken colored husbands, many of whom are cultured and refined. At present these may be looked down upon, because of the color line and race prejudice; but remove this, and let it become respectable instead of a social crime to intermarry with color, and a decided change will

take place, so much so, that not only the independent will find their affinity or life-mate among the colored, but the more timid as well. How horrid this sounds, but it is the truth.

What the past fifty years could not possibly accomplish, the next fifty will easily bring about—viz., the removal of the race prejudice and the beginning the wholesale intermarriage with the enlightened, refined colored. And this the independent women of both races can and will largely accomplish. They will not only be instrumental in but will be the means of solving the race question. We have not the least doubt about this.

RACIAL PURITY—WHAT IS IT?—
We hear much in these days from orators and magazine writers about keeping the races pure and making intermarriages of white with the colored races impossible; but we know very well, and every fair-minded, intelligent man and woman knows, that where various races dwell together, no man-made laws, notwithstanding their severity, can make impossible, or of non-effect, the immutable law of dissemination, or of the mixing of the races. We are obliged to re-iterate this fact in this book. One of the severest brain-storms that infests the minds of many men and women of both races today, is the persistent cry for racial purity.

What is race purity?

The cocoanut-headed imp may cry for it, and he assuredly has tangible reasons. Reread our chapter on race integrity and compare with the following:

Racial purity is this: A beautiful, strong, symmetrical body, a lofty intellect, and a pure, moral, humane and worshipful spirit. They who possess not this harmonious combination of character must all likewise perish, regardless of the color of their skin. The "Harry Thaw characters" of the so-called aristocratic or "elect class," in both America and Europe, may be blue blooded and idiotic enough to represent a race, but not one to be eternally held up and lauded as pure, or to be proud of.

God, in His marvelous and mysterious workshop of nature, has ways and means by which and through which He tears down and builds up the various branches of the human family, regardless of the feeble sputterings of the foolish, and the harsh cries of the wicked, law-befuddled egotists.

We have profound respect for all womankind, and we could not point the finger of accusation at any of them, knowing that the wrongs of society have always fallen most heavily upon her shoulders. But to show the reader here the absolute inability to cope with the social evil in the

South by the wrong, unnatural, damnable legislation of the present, we must, in this connection, speak of a matter that has been brought to our attention. Perhaps careful readers will think that the following discovery ought to have been placed in the chapter on "Vice Versus Legal Intermarriage," or perhaps not have found a place in this book at all; but it is our object to weave closely together all evidences leading to certain conclusions in these chapters, so the reader, when he has finished, will have a clear conception of all that we have said, and be ready to render his own judgment.

A BAD KIND OF MIXING.—It was several years ago that a white clergyman in Georgia made a discovery over which people grew hysterical. He found that one of the great causes, and secret agencies, promoting the mixing of the races, was illegitimate children born to white women, and given by them to colored women to raise as colored children, in order that their shame might not be discovered. We have found that both white and colored children, thus born to white women, are disposed of in this manner.

And here again we come face to face with the same paramount question: Shall illegitimate parentage in the South and elsewhere be displaced by lawful intermarriage and a legal protection for both races or not?

Who can resist God Almighty, when His voice comes from the heaving bosom of a wronged, outraged womanhood? The same political system that downs the Negro outrages and enslaves the southern white woman.

THE GREATEST THING IS LOVE.—
We have abundance of positive proof of cases where very respectable white girls and women, who unfortunately found affinities among colored men in the South, were led to commit horrible crimes because of the hellish customs of a depraved white race, which forbids the legal union of two hearts whose every throb beats in unison with all their desires, hopes and aspirations in life. We have further proof that there exists a love between some white men and colored women, and between some white women and colored men, who have found each other, that surpasses almost any love possible between men and women of the same race. There is a deep-seated love, an irresistible passion, which unites them, that positively cannot be experienced by any not absolutely dissimilar in their make-up. The greatest thing on earth is love. It is the agent that moves and rules all mankind, and bids him to humbly bow at the feet of woman-kind; and whether her skin be white or black. This same woman, who tempted Adam, has the charm to entice, the power to hold, the ability to

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lead the sons of Adam, if she will, into the highway of progress for her own liberation, and the future good of the human race, or down into the pit of darkness and despair.

THE HOPE OF THE WORLD.—Professor Guy Carlton Lee of Johns Hopkins University, voices the same sentiment we have in mind when he says: "The man who searches effect for cause must find his goal most often in the influence of a woman. Not always for good: that could not be. But it would seem that all that has endured has been for good, and that the evil which has been wrought by woman—and it has not been slight—has been ephemeral in all respects. I know of no enduring evil that can be traced to a woman as its source; but I know of no constant good which did not find either its beginning or its fostering in a woman's thought or work. Poppaea leaves but a name; Agrippina leaves an example. It may be true of men that the evil that they do lives after them, while the good is oft interred with their bones; but it is not true of women. Of course, there is a sense in which it is true—in the descent from mother to son of the spirit of the unrighteous mother; but even this would not seem to hold as a rule, and the effects are often modified by the influence of a love for a higher nature. The sum of woman's influence upon the destinies of the

world is good, the balance inclines steadily toward the best. Woman is the hope of the world." Maud Ballington Booth has said: "One thing is certain. Whenever pain, sorrow, sickness or misfortune has laid its hand on man, he needs woman's touch to help him bear it."

What has woman not done for temperance? What she did for temperance she can do for the solution of the race question. It is not impossible that a Frances Willard, or, perchance, a Carrie Nation may arise and proclaim the social equality of her cultured, colored husband and her pretty, intelligent children by him? How would she fare? Just like a Joan of Arc, a Susan Anthony or a Carrie Nation. But, as in the case of all moral heroines, the human tide of thought, of sentiment, of belief, must finally turn and sweep all opposing forces before them, and usher in another era, another history-making epoch. We reiterate the fact that women have done things that men hesitate to do, and they will do them again.

Gentle reader, what a crying need! What a tremendous opportunity! What a field of conquest for the fearless, believing, brave women of both races!

Two sure can who both are free,
Though a color line divides them,

Join their hands and hearts in work,
That none can do besides them.
Why not smash that line for good?
It's all that now divides them.
Let them boldly do what's right,
Though friend and foe derides them.

Ice of prejudice must break,
Though worldly people despise them;
With God, home, and native land,
Who is there that defies them?
It's silly to spurn a love
Twixt colored and white—God made them,
“What God hath joined let no man part,”
Let life's sweet days just fade them.

AN APPEAL TO NOBLE WOMANHOOD.—We appeal to the noble womanhood of our white race. We pray that her sympathetic heart may be moved in behalf of the oppressed, despised, wronged colored sister in the South, who is struggling up the thorny path to the higher standard of purity and virtue; but which path is frequented by so many wolves in sheep-skin to detain her, deceive her, entrap her and then cast her aside as worthless, with blasted hopes and a broken heart. We appeal to her to obliterate the color line in behalf of the girlhood of the Negro race, the buds of promise, the

future woman. How can she rise to the level she aspires, and we hope for, as long as old laws and customs pronounce her inferior, debase her and make her the victim of, and a by-word for, all men. She it is who rocks the cradle of the race, may we not heed well how the cradle of ten million and more people is rocked? She it is who holds the destiny of a future great people in her hands, may we not take those hands into our own and say—my sister? It was Miss Sarah Forten who addressed a touching appeal to the white women to co-operate with an organization of Anti-Slavery Free Women of America in 1831, and the same is applicable today. She wrote:

“We are sisters. God has truly said

That of one blood all nations

He has made.

O Christian woman! in a Christian land,

Canst thou unblushingly read

This great command?

Suffer the wrongs which wring our inmost heart,

To draw one throb of pity on thy part?

Our skins may differ, but from thee we claim

A sister's privilege and a sister's name.”

FACTS ARE STUBBORN.—Facts are stubborn things to encounter. It was the white man who took advantage of the poor, enslaved Negro woman from the day slavery was intro-

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duced to this hour. Emancipation did not check him or emancipate her. What he could not do by force he has done by cunning. And this one fact stands today without a parallel, that the African woman has gone with the white man through an enforced vale of tears, degradation and shame, and has not once shrunk from the care, responsibility and duty of rearing, to the best of her ability, her illegitimate children by him. She unreservedly deserves the laurels of a superior womanhood for so faithfully and lovingly, under the most trying circumstances, caring for her white babies and thereby improving her race. She has done more than her duty. Her daughters now demand a legal union with their white paramours, and this demand shall not long be disregarded. To back out now is not only cowardly on his part, but an abominable, unpardonable crime against God and the colored race of which his children are a part.

Pass laws against miscegenation; pile up your infamy against a wronged progeny by such barbarous procedure; drone to sleep the last pang of conscience, and envelop the individual in holy sanctimony; but the glaring evidence will not decamp, and a cure for a moral disease will not be found. What then the cure?

Confess your sins and own up.

How?

By legalizing intermarriage between the races in the entire country, and by the removal of race prejudice from your colored children. Tens of thousands of these children in every hamlet, every town, every city and obscure corner in the South demand this. These words we address to him who is the enemy of moral progress and social purity, in the advocacy of race integrity, thereby promoting the pernicious practice of illicit union and illegal children.

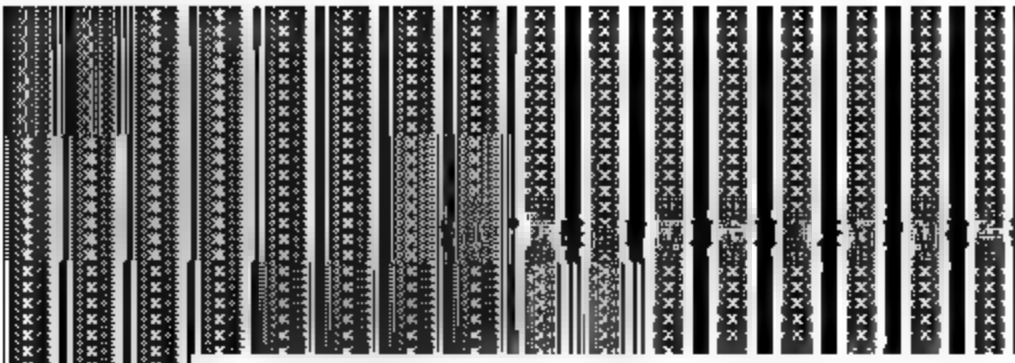
CHAPTER XVI

SCIENTIFIC ADAPTATION OF WHITE AND COLOR

A SUPERBLY MATED PAIR.—A superbly mated pair is well illustrated in J. Roland, Ph. D., a slight, pale, nervous Mental Temperament, and Rosaline, a strong, dark Vital Temperament. He is vitally deplete, and consequently rendered powerless, physically, to sustain his large, fine-grained, sensitive brain; while hers is rather coarse, sluggish, slow to act, easygoing, but with considerable latent powers. In his presence her strong animal magnetism attracts him. He is vitalized, strengthened and enamoured powerfully by being with her, while she is equally benefited by him. He draws her up to a higher mental plane; causes her to refine her habits, increase her *mentation*, and build up a finer brain fibre in her thick African skull. This makes her more attractive generally, and especially to him, as her eye grows brighter, and her whole physiognomy glows with the intense interest she takes in their daily affairs with each other. She draws him down to her. He absorbs considerable of her surplus animal magnetism, which builds up his wasted frame, and causes new blood to course through his body as a consequence.

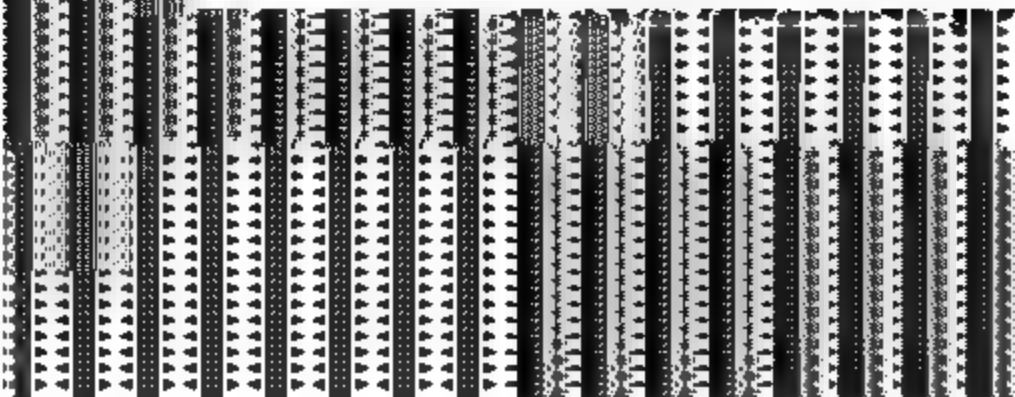
His fine brain becomes more active, and he some day discovers himself performing an unusual amount of mental and physical labor, such as he has not done in years. Both are immensely benefited by being scientifically mated to each other. Although he has all the signs of weak lungs and general debility, he is a man of considerable talent. Look at that high, protruding forehead, with the strong indication of large faculties of Comparison and Causality, the reasoning faculties of the mind. Also see the perceptive faculties well developed, and the constructive also well in the lead. This makes him a mechanical genius, a profound thinker with literary ability, and a very useful member of society. He is deficient in vitality. His back-head shows him to be more feminine than masculine in general characteristics, therefore he has strong love for children and home; but his procreative functions are too feeble to have any, save with one with an over-surplus of the animal nature to draw him to her and arouse and strengthen his enfeebled sexuality.

A MISMATED EXAMPLE. — As J. Roland, Ph. D., is naturally an attractive, refined gentleman, he would have had no difficulty in gaining the attention and finally also a kind of deeper regard and feeling in the heart of the fine, sensitive, Mrs. Dr. Summer.



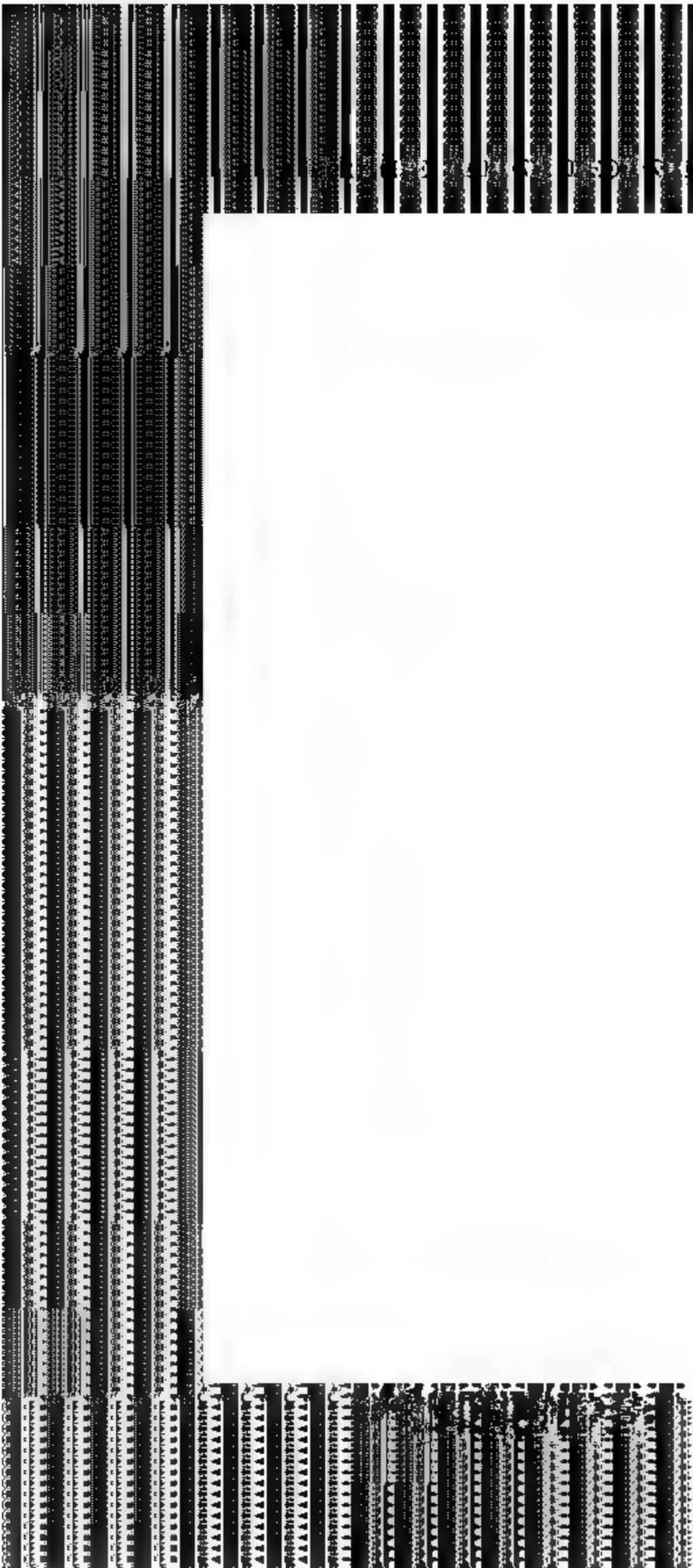
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Now for the sake of an argument, let us suppose that like likes like, and that he, as many other men of his type do, believed himself in love with her, regardless of their incompatibility, and proposed to her and she accepted him, as thousands before her have done and will do again.

* * * They get married. Bells are tolled, friends wish them a prosperous, happy journey through life; none wish them a happy prosperous lot of children. That would be immodest, vulgar, something to be ashamed of—a shower of rice and old shoes, and they are gone. In just one week he wishes himself back to his bachelor quarters, or something worse; and she just wishes she were dead! But then they are married, and must play married before the world, and make-believe. They are in this case too sensible not to remain friends, even real chums; but that is all. There could positively be no amatory attraction between these strong, Mental Temperaments, consequently no children can bless their union; and were it possible that a few were born, they would very likely be angels before their maturity, or live a little longer, a wretched martyr's life, paying the full penalty for their parents' sins. This is the old, old story of mismating, either through ignorance or else coolly, deliberately planned for convenience on the part of one or both. It would be



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infinitely better if such men and women as these would remain single rather than join in such mock-matrimony.

ALMOST A COLORED VENUS.—Let us take a look at Rosaline. She is a colored matron, two-thirds Negro, of a typical physiognomy. Her face beams with her warm, lovable, sunny disposition. She is not highly educated; is no college graduate, but has a fair knowledge of the common English branches, taught in a colored village school such as we find in many parts of the South. Physically she would almost pass for a colored Venus, but not quite. She is a trifle too stout, and displays a little more of the vital or animal nature in her make-up than a Venus should; yet being so superbly sexed, this extra supply of the vital forces is no fault. Her waist is rather short and her limbs straight and beautifully curved, with her calfs rather high, disclosing the well-defined mark of her Negro origin; but this does not detract from, or mar the physical beauty of her powerful, well-shaped legs. Her arms are a magnificent network of muscles, displaying their latent strength at every movement; yet they are not ugly, though they remind one of masculinity, their strong outlines are well supported and superbly adapted to her body. Her chest is deep, and she has an ample breathing capacity that has never been cramped

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to any extent by the corset, and this, too, indicates a powerful constitution. Her breasts are a bit large, but they are not fleshy or dormant, but perfectly adapted to supply her young with an abundance of good, rich milk. The kinky mass of her beautiful, glossy hair has been so arranged as to reveal her feminine qualities, phrenologically. To use a homely English phrase, she is not so "low natured" as prejudiced minds would make us believe. Look at that fine backhead. There is no depravity, brutishness or degeneracy there. To phrenological scientists this head indicates everything that is so dear, so holy, so divine, so worshipful to the soul of every good man in every good woman, of whatever color or race. It makes one think of "Home sweet home," even were it nothing more than "One little hut among de bushes, one dat I love." There is something divine—the altar of all human affections, true and good—located there. "Mid pleasures and palaces, though we may roam, Be it ever so humble there's no place like home; A charm from the skies seems to hallow us there, Which seek through the world, is not met with elsewhere." It is a positive truth, such divine attributes of womanhood, of motherhood, are not met with elsewhere. The "Charm from the skies" which hallows all mankind there, is found nowhere else save in a true home, where

mother's love (of whatever race or color), mother's sacrifice, mother's devotion to her family, are well nigh supreme.

No government can build on a safer foundation than this, and none can endure who do not thus build. Intense love for children, she for him, he for her and both for the spot in which they dwell, are the only incentives for the existence of any home. This colored woman has all three strongly marked in her makeup. She could love most any man, even if only for the love of children, but all men would by no means be scientifically adapted to her, either physically or mentally.

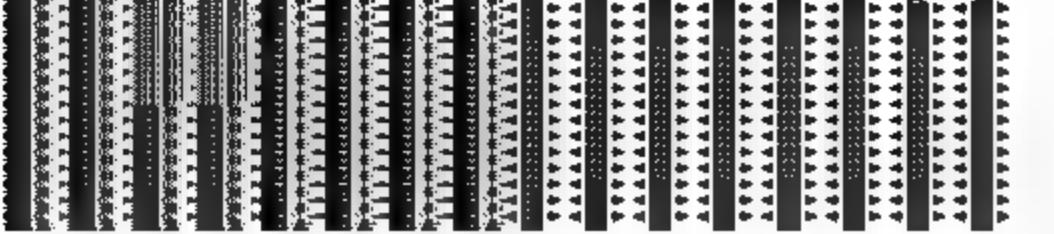
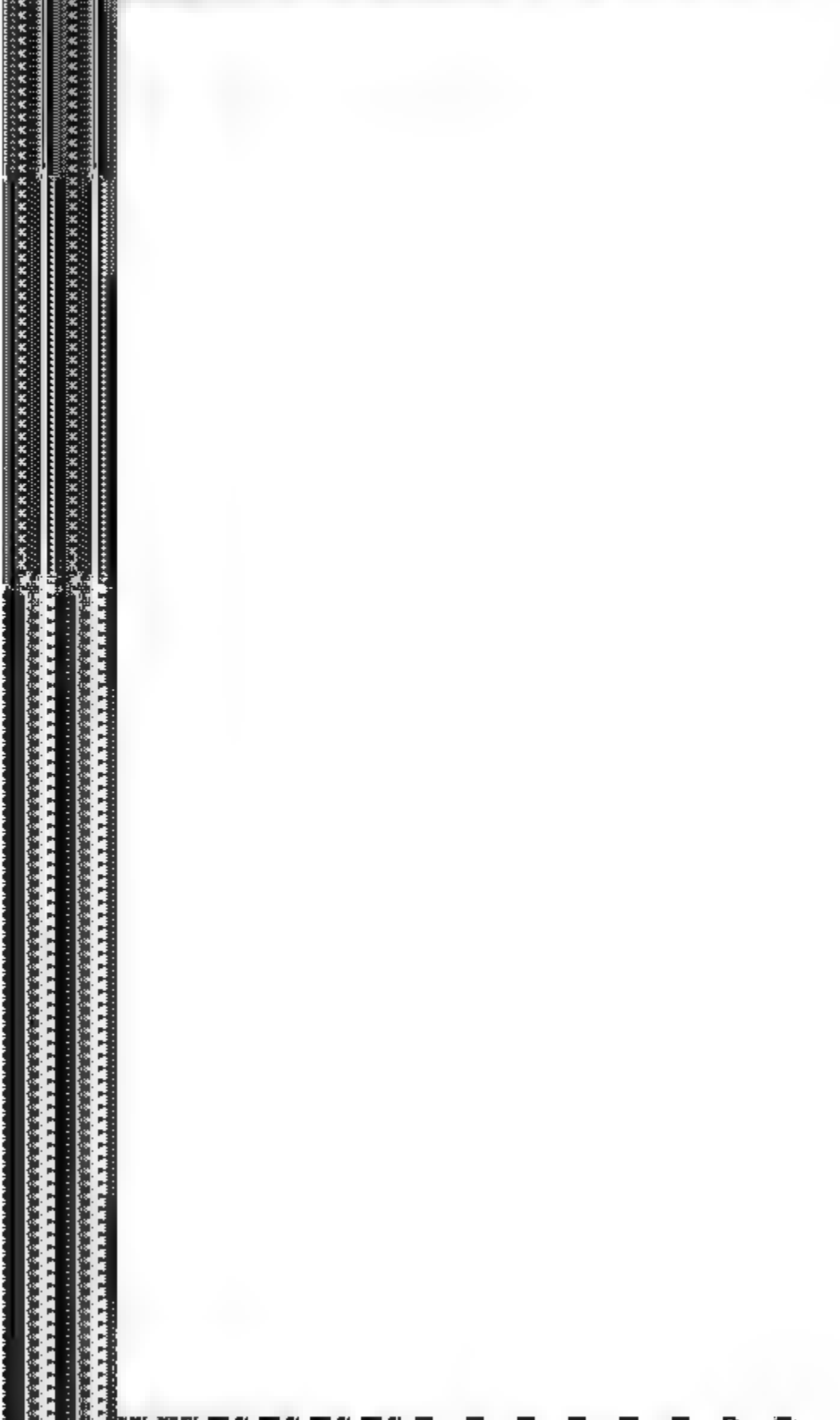
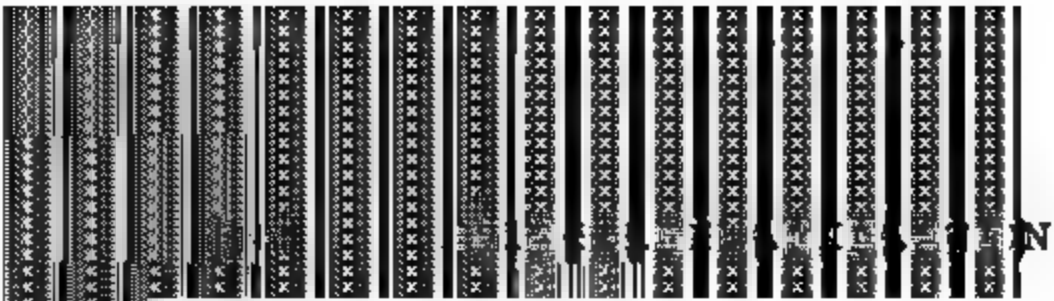
EXAMPLES OF PHYSICAL AND MENTAL DEGENERACY.—Supposing Rosaline would have mated with a Negro like Sam Slick, what would have been the result? Both are passionate. He would not have raised her up to a higher moral and mental plane, because he is lower than she. He would even have pulled her down, and caused her to be more extravagant in the indulgence of the animal passion. It would have proven a calamity to this sweet-faced colored woman, as it has to other thousands before her. There is no greater slavery on earth than that endured by the wife of the lazy, shiftless, good-for-nothing black reprobate of the South today. And to her children

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We have intimated elsewhere that in his native or primitive conditions in Africa, the Negro can procreate without any marked deterioration in his offspring. An instance has come under the writer's observation where a brother and sister became separated during the war, grew to manhood and womanhood, met and married in the East, and after a number of years, when they had a large family of children together, discovered through investigation that they were related. Their children were as good as any, but this proves nothing. Many instances have been found where brothers and sisters produced as fine offspring together, as they did with others not related to them; but the American Negro has undergone such a process of evolution, and has been crossed to such an extent with the Caucasian, that careful selections are of far more importance among them, than among any race of people on earth. And it is not improper to say here, that Little Sam belongs to that class of Negroes, absolutely unfit to procreate with any kind, of any race. And to prevent such from further demoralizing the human race, it is proper and just, in the sight of God and man, that they be rendered sterile. Do not misunderstand us. We do not mean that they should have this inflicted upon them as a punishment for crimes perpetrated. Scientific-



cally speaking, they are not guilty of any crime committed, no matter how shocking or horrible. They take to certain crimes as naturally as a duck does to water. They may hang them, roast them alive, or by degrees hack and slice them up, as a butcher does a carcass; as a mob of poor, deluded creatures has sometimes done in this highly civilized country (?); yet as far as we phrenological scientists are concerned, there is no more reason, no more justice, in such horrible, outrageous procedure than there is in dealing out justice to a duck, by cutting off her head, because she persists in taking to the pond in the back lot. As all others, these beings are creatures of circumstances. They are not what they are by choice but by nature; the result of ignorance on the part of mankind.

HOW MUCH BETTER NOT THUS BORN.—A great deal of training from early childhood of the undeveloped moral faculties would be of marked benefit to them, as a constant supply of blood to these faculties, or that portion of the brain where they are located, decreases the amount of stimulation to that part which is abnormally developed, and, consequently, decreases this intense, undesirable mental operation; but this scientific training is not intelligently given, and so no results may be looked for in that direction to any marked extent.

And in case this method of treatment would be adopted generally, the blessings thus conferred upon mankind would after all not be much greater than at present, as the mischief of this class cannot be curbed by all mental gymnastics within the reach of this or any other age. Where it has been tried the old thing has cropped out again in such creatures of misfortune, even in remote generations.

It is much easier to stop up a leak in a boat than to bail out the water as fast as it comes in. Some children, of every race and color, thus unfortunately developed will undoubtedly always be born; but how much better, how much more humane not to let more be born than is absolutely necessary, to grow up, commit a social crime and then be imprisoned or executed by the people who allow this condition of things to exist from lack of knowledge?

PHRENOLOGICAL LOCATION OF THE SOCIAL EVIL.—Our lamented friend, Prof. L. A. Vaught, the author of "Vaught's Practical Character Reader," has so well illustrated this point, that we are induced to give his drawing and timely explanation, such as we have in mind. He says: "The social evil is a fact. Many good and learned people are trying to check, modify or suppress it. Their intentions are good. They shoot at it with tongue and pen.

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mind. They do not know when nor where to commence to correct it. They ought to know. They can know. They can know exactly. They can know very soon after the babe is born. They can, if they will, learn the location of the faculty in the brain. Observe the illustration. Not one of the marksmen has hit the 'bull's eye.' Every shot has missed. What a deplorable waste of time, energy and arrows! They have hit the intellect, which is in front, the moral faculties, which are in the tophead, pride and vanity, which are in the back crown of the head, but not a single one has even come close to the exact source of the evil. They have not even crippled it. How could they cripple it till they hit it? How can they hit it till they know where it is? It is located in the little brain directly back of the two bony prominences that may be found and felt behind the ears. When very strong in child, woman or man, this region will be decidedly full or convex in form. It is immediately below a fissure that runs horizontally above it, and partly separates the little brain from the big brain, or, in other words, the cerebellum from the cerebrum. Its name is Amativeness. We now have it 'spotted!'

Does it not occur to you, dear reader, that the brute for brute method so long resorted to, when taken from this sound scientific viewpoint, is but

the aftermath of a savage nature, the eye for eye and tooth for tooth system of injustice, practiced in the past ages of barbarism?

Can you justly criticise us for the strong condemnation of such inhuman outrages as are perpetrated in this country upon such unfortunate, irresponsible beings? How much more rational would it be, do you not admit, to inaugurate the scientific system we expound in this book, and hit the "bull's eye," and render unnecessary all mob violence and their debasing, demoralizing effect upon our civilization?

OFFSPRING OF RIGHT CROSSING.—

Now, let us resume the actual occurrence with regard to J. Roland, Ph. D., and Rosaline, his mate. Roland had a fair knowledge of scientific adaptation and the assimilation by amalgamation of the American Hamite, and also realized that, for his own personal benefit, it was a wise step to affiliate with a dark complexioned, strong, robust maiden; and he found in Rosaline his affinity. What was the result with regard to their offspring? In Master Roland we have a fine likeness of their oldest son, and the youngest are still better. Notice the large mental capacity of this child, and the ample physique to sustain it—a fine large brain, on a fine large body to support it. His physiognomy is more like that of his mother than his father, and, in

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for the right kind of man, if her education as well as her fascinating beauty is not neglected.

But what are you leading to? Call a "nigger" beautiful? Precisely so.

Science knows no prejudice, is not biased; gives credit where credit is due.

Produce your white charmers, and compare them with thousands of these dark beauties, and let science determine the best equipped, the best fitted for maternity. That is the "rub," that is the paramount question.

Maternal fitness makes all girls charming, all women attractive to all men, without it none.

OFFSPRING ALONE CONSTITUTES TRUE MARRIAGE.—You say we are wrong, that mental ability, mental accomplishments, too, attract. So they do; but mental attraction alone knows no sex; is simply cool admiration in both men and women among themselves and in each other. Feminine qualities, maternal fitness in woman, alone can render her truly charming and magnetic to the opposite sex. Therefore it now follows that only maternal and paternal fitness should constitute true marriage. It is a natural law that only man disobeys. All animals thus fitted mate only, none others. All men and women not thus equipped cannot enter into true marriage, but only mere partnerships, which ought to be made solvent by the parties con-

cerned, should they wish to permanently separate at any time, like any other partnership.

When offspring alone constitutes true marriage, no illegitimate children will be born, and every man will be compelled to stick to his affinity, of whatever color or race. This, as we have just intimated, is in harmony with the procreative law, the highest and noblest act of Nature; and we believe that no people or country can reach its highest state of civilization before they heed this, the highest of all God's commandments.

Talk about the possibility of making the marriage and divorce laws of this country uniform. There is no ground upon which such uniformity is possible, save that just stated. When offspring alone constitutes true marriage, and all other unions are recognized by law as mere partnerships, this important question will soon settle itself rightly.

Take heed, all who have the best interest of mankind at heart. Let not this generation pass away before public sentiment demands this rational change in our marriage relations.

We have spoken of this here, especially for the benefit of the colored women of the South. We feel as though we would like to plead for them in this regard, for we know only too well what vast benefit they would derive from the inaug-

uration of such marriage reform. And would it not also prove equally beneficial to all classes of whites? The present marriage and divorce system of our civilization is a mortal stain that ought to be eradicated.

CHAPTER XVII

BEAUTIFUL EXAMPLES ILLUSTRATED

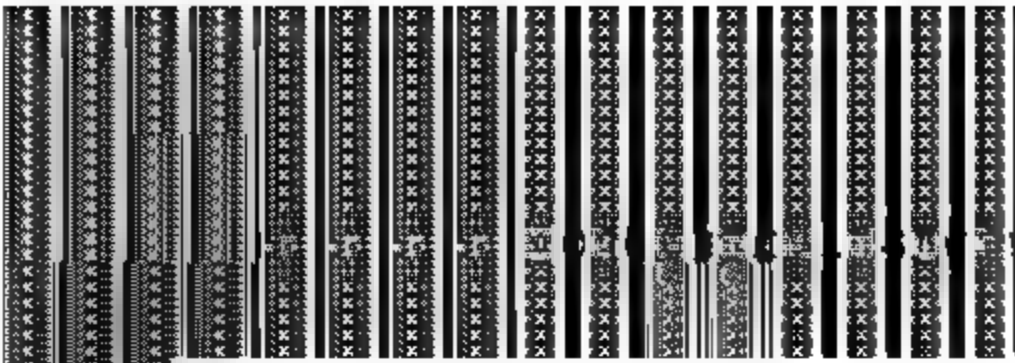
THE MATING OF SUPERIOR DISSIMILARITIES.—Mrs. Dr. Summer had a knowledge of scientific mating, and abhorred the vulgar sentiment prevalent among a certain degraded populace in this country, concerning the eligibility of the upper class of colored people. She, like other women of advanced ideas and large mental capacity, believed that the woman who can leave strong, well developed children, mentally and physically, by affiliating with a race of marked dissimilarities, bestows upon mankind the highest and noblest gift. She had a taste for the dark, vital, powerful masculinity. She could have found one of such characteristics among the whites, but repudiated all prejudice and decided in favor of a colored gentleman, Mr. Summer, who attended school in her native town in the North. She met him, was attracted, and found that she had not only met her intellectual equal, but also an ideal father of her future children, although they would be tinged with dark blood. Prohibit such a splendid union? Nonsense. Behold! what hath God wrought? Her children, to be sure, are

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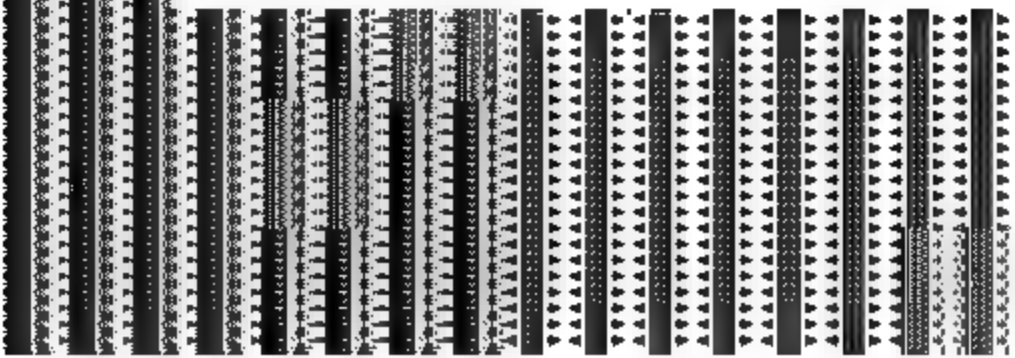
greater age as the world moves on. Far better these with new blood, new affinities, and a definite mission of sublime importance before them, than none, or a puny few, with no future of any consequence.

In Master Summer we have a good likeness of their oldest child; and this portrait speaks for itself. He is fine beyond computation. Now, the father, Dr. Summer, of the child is a true mulatto. His mother was a well-proportioned black, though simple woman, of whom we produce a drawing in Betsey; while his father was a southern planter, of whom we also produce a likeness in Summerfield, whose father came to Alabama in the early days, and belonged to the sturdy, old Virginia, aristocratic stock.

THREE GENERATIONS.—Little Master Summer's grandfather was a true type of the old southern aristocracy (a defender of his race), while his grandmother was a black servant in his grandfather's household. We therefore here produce the third generation. In the first crossing the mother was a full Negress and the father a full Caucasian, while in the second the father was one-half white and the mother a full Caucasian; which makes this boy two-thirds white, and as fine a specimen of physical and intellectual boyhood as can be found among any people, of any race. On his father's side he inherited



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She has eyes that are remarkably expressive and magnetic. Such eyes "haunt" McNay night and day when they have once looked into his half-closed amatory optics. He is not a very reliable husband, as his affections are easily transferred from one charmer to another, yet such eyes will control him and keep his affections in the "straight and narrow way" better than any other human power. Those eyes also indicate a soulful character, active intellect, and a reliable, faithful wife and mother. Their children are exceptionally fine. They exhibit a great deal of their father's vitality, and also a fair share of their mother's soulful characteristics. They are better than either.

We give scientific reasons: He is unreliable in his affections, they being mainly of the amatory sort, and he is strong in imparting these undesirable qualities to his offspring. She opposes them on her side by her powerful conjugal and parental love, which are very strong in many of her class of women of color. And, indeed, were it not, she would not be the possessor of such open, bright, pretty eyes.

All her love is wrapped up in him and the children by him; and these strong affections are bound to be transmitted to her children, while his superior intellect is also well marked, consequently, this produces the beautiful blending,

perfect amalgamation in their superior posterity, as illustrated in Master McNay. This boy resembles his father in the strong chin, powerful jaw, neck and body generally, and also has his superior mental development, but he resembles his mother (beside the African strain) in his open eye, indicating the same characteristics she possesses—viz., the soulful, spiritual qualities, and higher moral attributes, that his sensual father does not possess. ●

Thus we could give scores of examples that have come under our observation, where unruly, or rather immoral men affiliated with the purer class of girls of color, without transmitting all their undesirable qualities; and in such cases we have also found that the mental capabilities were invariably improved in the progeny of such crossings. On the other hand, we have found that a low type of white man, thus crossing with a woman of a low moral nature, generally transmit all their vicious characteristics to their offspring, which makes a very undesirable class, being in some instances minus all that is most desirable in a man or woman. The same fact is applicable to vicious, immoral whites; and in both cases such unions should be prohibited by means advocated in this work. We give reasons why such crossings result in inferior progeny, in the succeeding chapter.

CHAPTER XVIII

LOVE, OR SEX-AMALGAMATION

HOW SUPERIOR CHILDREN ARE BORN.—We have spoken of the harmonious attachment between Roland, Rosaline and others in preceding chapters, and the admirable results attained in their progeny. Can these results be alone attributed to the fact that they are naturally adapted to each other? We would not be fair with our readers if we said, yes. There is another cause, another law which alone can, in connection with natural affiliation, produce the best and most perfect offspring obtainable; and that is a Right Love-State. A blighted, impaired or passive love-state in one or both parents produces inferior offspring, while a right state produces superior; and the more perfect and harmonious love is maintained between well adapted parents, the more perfection and superiority may be found in their children. This all-important fact we wish the reader to bear in mind, in connection with the assimilation by amalgamation of the Afro-American. Children of parents of whom one is colored and who are in a loving-state, are harmonious and homo-

geneous, and invariably better than their parents, because they inherit the excellent qualities of both; while those who are imperfectly blended are both inferior to their parents and self-contradictory.

To illustrate this point, we may say that parents can be likened unto two metals, partially or improperly melted and thrown together. The result is imperfect amalgamation; leaving all of one metal in one place, and all of the other in another. Excessive passions on his side, and passivity on hers, render their progeny mostly like him, and consequently there is no marked improvement, and vice versa. But if both are thoroughly roused, and in a fine, loving condition, but not sensual, the magnificent blending, the absolute oneness of themselves, will be fully transmitted to their offspring; and thus a superior child, mentally and physically, is the result. We have observed this fact in thousands of cases; both in the crossings of the colored and whites, and in the mulatto and other fairer ones with the dark and black, as well as in two whites. You can find hundreds of families, where either mother or father is dark or black, in which one child may be beautifully blended, and, consequently, superior to its parents; another may be black like one of its parents, and mentally inferior, but physically superior; still another may

be fair like one of its parents, and mentally superior, but physically inferior. Now, it is said that this one takes after its father, that one after its mother, and another after both. But, why? For no other reason than that just stated. If parents, of whatever race or color, would observe this creative law of amalgamation, and enter, and remain perpetually in a loving, blending, harmonious state; and not fuss, wound, inflame, impair and deaden their love, during the years in which their children are born, what a marvelous evolutionary process would not the colored as well as the white race undergo.

Inferior parents often have superior children, while superior ones have inferior. This is because the former often maintain a lovable condition, while the latter wound, inflame and disappoint their love-state most often; because the higher organized the more sensitive, and the easier impaired. While parents, who live in a beautiful blended state of love, transmit all the highest and noblest qualities of their characters to their children, just the reverse is true of those who live in a sensual, crabby, sour, disappointed love-state.

All lovers, all parents, take heed! Do not cheat yourselves and the world out of the highest and noblest that Nature has in store for you. This is holy ground; they who tread thereon

must be pure, sanctified and elevated, or become debased and debasers—robbers of virtue, hounds of impurity, blasphemers, thieves, liars, bums and cut-throats—all, all have their origin here.

There may be a blemish, a weakness, a flaw in your character; “cut it out” by getting into a pure, sweet, blended love-state with your life-companion, with your lover, before you transmit such a blemish or weak tendency to your offspring. No human being has a moral right before God to propagate, who is not thus prepared for this holy office. Unfortunate development of the mental faculties (or more correctly speaking brain organs in children) may thus be averted, and only thus, as well as many physical defects.

In the present transmutation of the Negro race in America from the primitive to the higher realms of civilization, we must heed the warning and see the impending dangers about us, and seek salvation from both physical and spiritual bondage, in a wiser and better progeny.

WHO IS AND WHO IS NOT MARRIED.—We reiterate the fact that “like produces like,” and that no human being has a moral right to propagate, who is not sanctified and prepared for this holy office. No married couple, though married a thousand times by the laws of the land is married by the laws of God,

if their union is a loveless one; and they commit a crime against society, and against Nature's God, if they bring loveless, inferior children into the world. They have no more right to propagate than the vilest criminal. When they cohabit they commit adultery, and their children are born bastards. Only those who harmonize and are in a right love-state can cohabit without committing a sin against Nature's God, and against their own offspring. Marriage ceremonies have little to do with it. Those morally corrupt cannot approach the sweet, sacred union of true wedlock; of a right sex-amalgamation. When love ceases true marriage is at an end. Nature recognizes marriage only in love, and offspring is the culmination of love and marriage. Nature repudiates and condemns marriage, or the union of the sexes without love, in the production of an inferior progeny. Marriage without love is a legal prostitution. It contradicts the Divine command—viz., to be "one flesh" and to multiply.

First, the twain must be made one-flesh—love; and secondly, the fruit of love must be realized in the child. This is the beginning, the aim and end of so-called marriage in the economy of physical life.

For the above reasons we believe that the mating of the sexes is a Divine institution, because

Love is Divine in that it demands offspring— marriage may not.

RIGHT AND WRONG SEX-AMALGAMATION.—Why was not more of the undesirable mental condition of McNay, in chapter seventeen, transmitted to his son, Master McNay in the same chapter? Answer: Because Clara McNay, his mate, was so completely enamored with him, and her higher personality was so admirably blended with his, that a perfect amalgamation took place. Had not this been the case, the reverse would have been true. Master McNay would have inherited all of his father's animal passions as well as those of his mother's and he would, in consequence, have been a very undesirable character to run at large.

What about the statement made in a preceding chapter, that if Rosaline had mated with Sam Slick, the resulting offspring would have been like Little Sam? Are we sure of our assertion?

Yes, absolutely sure. Hundreds of observations confirm this statement, and these drawings, taken from life by the author, are living testimonies. How else could so many degenerates be born and exist among these people and the whites? There certainly is a cause for every effect, and in this regard it is especially true. Rosaline and Sam Slick could not produce the right temperature necessary for a complete

fusion. Their excessive passions produce an "over-heated" state, and consequently burn out all the higher mental qualities, and only transmit these in a weak, flickering quantity, while all that part which pertains to the cunning, shrewd, deceitful, revengeful, lustful, is intensely exaggerated and flogged into abnormal action. The very fact of their being together lashes their animal passions into abnormal, inflamed action; lowers all their desires, and the resulting issue cannot be but unmanageable and fiery, vicious and low. They experience no spiritual cohabiting with the physical. We give ample proof in this work to confirm this fact; and this is the sole reason why we advocate the sterilization of the vicious, uncontrollable, criminal and degenerate class. There is no other efficient method to eliminate this crowning evil among all the races of man; if there is we would like to know it. What else can we do with the progeny of the absolutely unfit, that are crowding in upon us, and are contaminating the masses of this great age? Between Roland and Rosaline there is scarcely a shadow of possibility for criminal issue, under ordinary conditions. With him Rosaline's passions are prolonged; and thus a complete and beautiful amalgamation alone can and has produced the many admirable types of half and quarter breeds, and others of African origin we meet with and so often refer to in this work.

THE LOSS OF STAMINA ATTRIBUTED TO UNNATURAL CONDITIONS.—Now, it has so often been stated, and at times by men of some authority, that the Negro, when crossing with whites the resulting offspring, or those further remote from the African, lose their native stamina. In connection with what we have said above, this subject naturally presents itself to us, and we are no doubt expected to say what we have found to be facts, in this regard. What we shall say on this so-called important question will be short, to the point, free from bias—the result of careful study. We shall not juggle words or waste valuable space. In the first place, we do not deem this question of such paramount importance as may be supposed. Prejudice has here as everywhere, set its iron heel. We will ask you the following question to ponder over; it will go a long way toward giving you an idea of the situation: Who pushes the wheel of progress the hardest, spends the most energy and carries the heaviest responsibilities in the colored race?

Answer: The man of color, in whose veins throbs the blood of a Caucasian. All through this work we reiterate this fact.

When the process of amalgamation is properly, lawfully, scientifically carried on, there is not an iota of danger from loss of native

stamina in the immediate or remote progeny of the crossings of whites with the darkest skinned, or with any of the intervening types, all the way from a full Ethiopian to the slightest trace of African blood. The fact that the half-breeds, quarter-breeds, etc., of the race, are the mainstay, or, in other words, the real backbone of the Afro-American, is sufficient proof to most any thoughtful, enquiring man, that there must not only often be a greater mental capacity, but also a decided supply of nerve energy to sustain the remarkable display of intellectual and physical ability and durability in them. Reader, use your judgment; is it not rather astonishing that the offspring of, many times the basest kind of white man and the commonest kind of Negress, have not proven more direful than they have?

Root out the danger that lies in the wake of this class, and a powerful, recuperating influence will permeate the race. And then let intelligent men and women of the race (the hog will wallow in the mire) make proper selections among themselves and affiliate also with the desirable whites wherever advisable, and practice the love-state that produces perfect amalgamation, and the result will be ultimate mental and physical elevation.

The depleted physical condition, or, in other words, the lack of metal, which is apparent in

many of the lower and middle classes of colored men, is almost entirely due: First, to an unnatural state of conception and birth; and, secondly, to the abuse of the generative organs, the use of cigarettes and whiskey, and a life void of purpose, system or proper rules of health. In our chapter on social vice we have already spoken somewhat of this matter. It suffices here to say that all the debasing and life-sapping practices the whites are addicted to, are participated in by the colored. And these social vices have, we admit and deplore, already seriously impaired the physical and moral health of the race. And, we have reasons to believe, from observations made, that the white American youth is on the same "slippery slough of destruction."

WHAT PROFESSOR WM. A. MCKEEVER SAYS OF COLLEGE STUDENTS.—William A. McKeever, professor of philosophy in the Kansas State University, who has made a study of this matter among the whites, has this to say: "There are in the Kansas State Agricultural college today about half a hundred students who are worthless as such, and who really ought to be dismissed and put at work. Some of them have been sent to college with the hope that, with the new opportunities offered, they would 'brace up.' Others are misleading their fond, credulous parents in the be-

lief that creditable college work really is being done. Doubtless every large institution similar to this one has its same question of delinquents. But if sent back home, or elsewhere, with the thought of their engaging in something really worth while, the majority of these young persons—young women of such character are much fewer than young men—would show the same characteristics of dependence and shiftlessness. There is much evidence that they have been 'spoiled in the raising' rather than low born."

He asks: "What, of scientific value, do we know about developing character in the young?" We would remind the professor of the fact that phrenological science has long "known," and its students and practitioners have long preached "about developing character in the young," scientifically. But he speaks with such good judgment and his suggestions are of such value to both white and colored, that we shall here quote him more lengthily: "Why cannot there be instituted by legal enactment a standing committee of experts of eminent ability and unquestioned authority to make experiments and inquiries extending over a wide field, with a view to acquiring some scientific knowledge on the subject of child training in the home? There is today no such service being performed.

THE HUMAN RACE NEGLECTED.—

"Other matters of less importance, such as sheep raising, have long ago been reduced to a science, but parents go on rearing their children as of old, guided only by instinct, tradition and prejudice. As a result there are among us today thousands of criminals, paupers and genteel dependents whose lives might have been made useful through intelligent training in childhood. Actual experiments could be carried on in orphan asylums, reform schools and in ordinary homes where there might be a willingness to co-operate in the work. The field of inquiry would be the country at large, while the results in all cases would be carefully tabulated. In every state in the union there has been established a station for experimentation in matters that pertain to the productiveness of the soil and to animal husbandry. Hundreds of thousands of dollars are being expended annually in an effort to enable the producer to realize more satisfactorily upon his investments in every type of agricultural animal from the 'beef steer and his sister to the helpful hen.' The government at Washington keeps hundreds of experts employed in the bureau of plant industry. Many of these are stationed in various parts of the country, while others are traveling abroad in the interest of studying and collecting cereals and grasses that

might be successfully propagated in the United States. All this work is contributing immensely to the country's wealth, and especially to the material well-being of the agricultural classes. The results of all these investigations and experiments are worked out on the basis of mathematical science. Tabulated bulletins are being sent out by the hundred to those interested, so that scientific methods of farming and stock-raising are fast supplanting the old-fashioned, wasteful practices. If a farmer has a three-year-old horse that balks or a yearling calf that acts a little queer, he can appeal to the experiment station and receive, free of cost, a scientific bulletin and a lengthy personal letter covering the case. But if the balky or queer-acting creature chances to be his sixteen-year-old son or his fledgling daughter, he must fight the case out alone, or assisted only by a despairing wife.

CHANGING CONDITIONS CHANGE CHARACTER. — "Hearsay and traditional methods of training children have been in use so long as a mere matter of course that it is difficult for us to realize the need of a change. Time was when pioneer conditions were so common throughout this country that the mere attending circumstances could be depended upon to bring out forceful and effective traits of character. But in these modern, prosperous times such condi-

tions have almost entirely disappeared. The people are becoming more and more closely massed and the allurements to exciting experiences are becoming correspondingly more numerous in the child's environment. Our old-fashioned methods of training the young are no longer adequate to cope with these changing conditions. The child gets into the exciting situation before he has had enough practice in self-restraint to enable him to combat it successfully. We have on our hands today thousands of young women and men who have been well born, but ignorantly reared, and who, as a consequence, are deficient in morals and economically useless. Of the many in the college where I teach, who fail in their classes, very few are naturally dull and inapt in their studies. Most of them were born with bright minds and quick wits in potentiality, and they are the children of industrious, prosperous parents; but they are pathetically inefficient because of overindulgence in purely impulsive and spontaneous forms of activity during the years of childhood and adolescence, and an almost complete lack of experience in sustained, purposive effort. This same condition exists in all our schools and colleges. We have all around us parents who themselves have been efficient largely through the rigorous experiences that are incident to pioneer life, but who are more or less

ignorant of the source of their own strength of character.

PARENTS ARE CRIMINALLY NEG-LIGENT.—"The wealthy centers of the country are full of Harry Thaws—minus the shooting incident, of course. These over-indulged, sickly sentimental young men are driven to every conceivable kind of depravity by the insatiable craving of an abnormal nature. As times grow more prosperous this dissolute manner of rearing the young will become our greatest example of criminal negligence, unless we develop some scientific means of correcting the evil. This evil is greatly aggravated by virtue of the fact that our newspaper publicity often makes one of these dissipated youths the chief player in a great national theater. Witness the Thaw case. Thousands of such young men—and there always will be found a young woman to match each one—will risk their bankrupt reputations and even their necks in the interest of getting into the lime-light and securing the applause. And so it might seem advisable to establish throughout the land a number of experiment stations for child culture with the same exact methods of investigation and issuing bulletins that characterize the agricultural stations."

A CHILD WELL BORN IS TRAINED AT BIRTH.—We believe that we have made it

clear to all readers that the loss of stamina, if any in the Negro race, is not due to the amalgamation of it with a dissimilar one, but to the evil causes which follow in the wake of it. We have just seen that "changing conditions change characters." The fact that marvelous material improvements and multiplications of wealth have been wrought by industry in the past decade, did not, in itself, produce the insatiable cravings of an abnormal nature; but the changed condition wrought an untried state among these whites, and changing conditions among the colored, of whatever nature, produces like results. Rapid changes in environments among people of every race and age have produced abnormal characters for a time, being thus born. In some instances whole nations have gone down, who failed to regain their equilibrium before national corruption ensued. And so if Professor McKeever will go down to the bottom, the very source of delinquency in his students, he will invariably find that unnatural, improper sex-amalgamation, is the first cause of all the Thaw characteristics and delinquency in the wide world. How else could two children of the same parents, reared in exactly the same environments, differ so widely that one may be wholly respectable, industrious, energetic—even a preacher of the Gospel—while the other is a black sheep, a

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rightly born is already trained at birth, and needs only a little additional cultivation and care, like a vigorous plant, to make it thrive and mature beautifully. We believe in the method of child culture experiments Professor McKeever advocates or suggests; and we are now convinced that it would do a vast amount of good in the improvement of the human race; but we also believe that the source, the first cause, the wrong birth, should especially receive the attention of our government; and this evil should be eliminated by it as far as possible, among both white and colored, by the scientific methods we advocate, and by a thorough educational campaign, such as Professor McKeever suggests.

A MOTHER IS THE PRE-NATAL KINDERGARTEN TEACHER.—But this is terrible!

Let the government teach us how to conceive and bear better children? Why not?

Does it not teach us how to improve our stock, our farm product and our soil; and are our own offspring of less importance than our farms and stock? Should not self-improvement, or the betterment of mankind, be our highest aim in life? We have already touched upon this subject. We will add that the right conception and birth of a child, of whatever color, overshadows and outweighs all other reforms put together; and that

the government has not given the races within our borders the privilege of attaining a scientific knowledge of this subject, in this age of marvelous achievement, is a moral outrage to the masses of people of our great civilization. When every conceivable kind of improvement is contemplated and executed, why not this? Would not the people pay for it and the country be benefitted thereby?

A mother should not only be in a quiet, happy mood during pregnancy, but her mind should be occupied with useful, studious and delightful thoughts; and her hands with such labor as may be congenial to her, and of sufficient importance to occupy her entire attention when thus employed. She is Nature's kindergarten teacher of the embryo and child unborn—the making of a man. What a solemn trust hath God conferred upon you? O, mother of the human family! Violate this sacred trust, and the verdict—guilty—is written upon your own flesh and blood, your own darling babe, and naught on earth has power to erase that sin which you taught it, which you committed, while it was alone with you in the sanctuary of your soul. The evil thus transmitted from mother to child is monstrous!—terrible to contemplate—it baffles human understanding. Yet, how little is being done to counterbalance the evil thus wrought?

Prospective mothers, do you take a leap into the dark as regards the character of your own future child? You need not. You can, if you will, know the character, the future profession, trade or occupation, etc., of your unborn child. You can predict its future career if you will. You can say with positive knowledge: "This my child, I have caused to be born thus, and its life-work will be that; the other one I have caused to be born thus, and its life-work and character will be like this," etc.

But, how?

By your own effort. You can mould the future character of your child like a potter his clay, if you will it. But you must positively will it. The author has made hundreds of observations which fully confirm this fact; and others who have investigated along this line have come to like conclusions. To illustrate, we will give but one case which will convey to you the importance and truthfulness of our statement, especially if we assure you that it is but a common occurrence we have met with, among both white and colored, in our many years of observations: The first child, a boy of this case, was more like its father than its mother, and not superior to either. The next, a girl, born under nearly the same conditions, was again more like him than her. The third, again a boy, was unlike the

older children and unlike either parent, in that its upper frontal brain lobes were more developed in the region of Causality and Comparison, and its features were more refined and the quality of its brain apparently finer. When enquiring the cause of this phenomenon we, of course, were as usually met with bland ignorance and simple curiosity. But, we ask, did you not read or study something before this child was born; just think and see? "Oh, lordy, yes," she exclaimed, "I sure is I's readin ebervy day and studen som mo in de night, cause I's gowin to be edicated like all de good culued folks." Therein lies the secret of mental or brain development, and the unusual brightness of some unpromising-looking boys and girls of the black, ignorant class of Negroes. This poor, simple-minded, good hearted little black mother was educating her unborn babe, unknown to herself, and was thus unconsciously preparing it for a life of greater service and more efficient usefulness to her race. The influence of the mind over matter, when intelligently directed, is all-powerful; and for this reason should Negro mothers cultivate and use this wonderful knowledge for the betterment of the race. Lazy, "shiftless" mothers cannot thus cultivate their children. It takes some effort and intense application in the direction the child is desired to be developed.

Whatever trade or profession the child is to excel in, must be taken up by the mother and thoroughly absorbed, especially during the later half of pregnancy, or the effect produced will not be satisfactory. And, above all, the moral nature of the mother must be trained and intensified.

CHAPTER XIX

PSYCHIC EVOLUTION, OR SOUL-LIFE AND THOUGHT
FORCE

SOUL-LIFE.—We not only believe, but we know that if there is any soul-life for man, that that life is, through Providence, the result of man's own psychic achievement. Science has so far failed to find any trace of a heaven or a spirit-life, save the one that man has created for himself. That man cannot create for himself a soul-life, cannot be denied by either theology or science. The highest theological thought has, in fact, supported this truth in late years. God, the psychic power of the universe, has so created man that soul-life is within his reach—a part of his heritage, *if he wills it*.

We know that any one who has the positive knowledge within himself that he is immortal, and can hold that thought, has the key to heaven—a spirit-life. When we view this important subject in this advanced light, we have a far clearer conception of soul-life than we have ever had before; and this fact should be a stimulant to all who know, to develop their own spiritual selves.

We speak as a scientist, not as a theologian.

It is evident that all men do not possess a soul-life. It is a well-known fact to psychologists that "AS A MAN THINKETH IN HIS HEART SO IS HE."

It is your belief that holds you, and you not your belief. It is your belief that makes you what you are. It is your belief that determines the shape of your head to a marked extent, and also the shape of your body. It causes your face to shine with intelligence, morality, benevolence and spirituality, if your intellectual, moral and spiritual faculties in the brain have been cultivated. On the other hand it stamps upon the face cruelty, deceitfulness, licentiousness and murder.

Those of us who know can read all men like an open book, and never fail to detect their dominant beliefs.

We believe that the time will come when all children at our public schools may be able to obtain a scientific knowledge of human nature. We believe that the time will come when all may understand and know their fellow men.

Let us draw your thoughts to the Invisible Power which has complete control of all things. That part of you which is variously called Intelligence, Consciousness, Mind, Soul, Spirit, Ego, Divine Principle, etc. That part of you which no other animal has so fully developed,

is the part of you which can make you immortal, which can make you an independent, conscious spirit-being, if you will it; which can make you a god, a creator, all-powerful, if you will it.

For advocating this tremendous truth the Nazarene philosopher was crucified by the materialistic Jews who believed in a materialistic god.

We could prove from a scriptural standpoint that our position is a true one; but we are not trying to prove any thing by the Bible or any other book, but from experience. But in regard to the teachings of Christ we will say that He taught that He was in the Father, and that by father He meant Ruler, Creator, God, etc., and that the Father was in Him, and that He and the Father were united or one. He taught that the Creative Life was in Him, and that He could create or destroy, the very thing we are trying to bring out—viz., that the power to create or destroy is in man, and that no man is finished until he has created within himself the character of a soul-life.

The power to create a soul-life is in all men, but a knowledge of this power is not always present. John Wesley, George Whitfield, and many others had remarkable spiritual faculties, still it was quite late in their lives before they received a positive knowledge of soul-life.

NO SOUL-LIFE.—The statement of Christ that the kingdom of God (of life) is within us, is a scientific fact. He often complained of the materialistic tendencies of his day. He often said, they will not come to me, they will not hear me, that they may have life—spirit-life, soul-life, immortality.

As long as a man is not in possession of the positive knowledge of soul-life, so long does he exist on the animal plane of life; so long is he a part of the animal world, where we have no evidence of a soul-life, save of the reincarnation order.

It is contrary to the teachings of the Nazarene, contrary to a fixed psychic law of life to believe that a man, civilized or savage, will enter a spirit-life when he dies, in direct opposition to his life and controlling beliefs.

Every man is transplanted in the act of procreation, reappearing in his offspring, until he has reached a stage in his existence when his soul-life is developed, at which time he passes out of the generative into the regenerative or spirit-life. Then, and not until then, is a man finished—the very image of his maker—an immortal spirit-being, obtained through the perfect model or ideal—Christ.

To know God, to know the Creative Power of the universe, is soul-life in the spirit-world.

THE REALIZATION AND SENSING OF IMMORTALITY IS IMMORTALITY. You can no more send the soul of a man to heaven, who does not believe in a heaven, and has no perception of one, than you can send a goose into a fryingpan, that does not believe in a roast. You can no more send the soul of a man to heaven, who does not believe in a soul or heaven, than you can make an ass trot up hill that has a strong inclination to stay down. You cannot send a thing into spirit-life that does not exist, or that is not finished for a spiritual existence. You can project a shaft of light into darkness, but you cannot project darkness into light.

HIGHLY DEVELOPED SOUL-LIFE.—

Permit us to draw the physical likeness of a highly developed soul-life. The top-head is high and fully developed. He feels through every fibre of his physical being that he is spirit. He has developed a *fixed sense*. He is not only conscious of immortality, but he is sometimes clairvoyant. He is one of a class who sometimes puzzles psychic scientists with unexplainable phenomenon. There is generally a vast difference between him and professional spirit-mediums. He is a living fact. He does not perform wonderful slate writing miracles, or any other marvelous spirit feats. He may believe in professional spirit mediums and be deceived

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We wish to be plainly understood. Some are better developed than others from childhood, but all who have ever achieved any degree of power, have passed through a painful process of evolution.

We give you the positive assurance that you have the power within yourself to develop the body in which you live, and shape it, and express yourself through it, and through all material things about you, as you please.

You can create within yourself any belief you please; and it is your dominant belief that makes you what you are.

You should shape your own destiny and not be a creature of circumstances. If you do not know yourself, but carelessly drift along in the current of circumstances, you will retain the undesirable position of a "negative," and you will never become the moulder of society, a captain of industry, the governor of a people, or any other positive pole.

THE MAN WHO FEELS ALL IS MATTER.—Now, we shall draw the outline of a man who feels through his whole being that "all is matter." His head is low and broad. He is intensely materialistic.

Oliver Wendell Holmes says: "It is such a sad thing to be born a sneaking fellow, so much worse than to inherit a humpback or a couple of club

feet, that I sometimes feel as if we ought to love the crippled souls, if I may use this expression, with a certain tenderness we need not waste on noble natures. One who is born with such congenital incapacity that nothing can make a gentleman of him is entitled not to our wrath, but to our profoundest sympathy."

It is just possible for him to grasp the idea of spiritual and moral laws. His moral and spiritual faculties are all negative. His selfish faculties are all highly developed. He enjoys a prize-fight, a cock-fight and every other kind of a fight. He lives on the animal plane of life. If you put any trust in him he is likely to take advantage of you. He is a monster when aroused and capable of committing any deed. He is a licentious brute, who has not yet created within himself the possibility of a soul-life. He has talents, but they are of a cunning, selfish nature, and not productive of soul-life. Amativeness may cause him to be very pleasing at times, especially to ladies, but we pity any woman who ever comes within the circle of his influence or force, and vice versa. He is void of virtue and animal-like.

WE MAY CHANGE IF WE WILL.—
From this most unfortunate state of mind up to the highest we find a great variety of characters, always depending upon the degree of develop-

ment in the brain of the forty-two faculties of which the Mind is composed.

Those faculties of the Mind which are most highly developed are the ones that determine the man's character, the shape of his head, his face and body. But if you have knowledge of yourself, you will realize the fact that your physical brain is as plastic as clay in a potter's hands, and that you can shape it, and create within it the belief essential to a soul-life, and all other desirable qualities, *if you positively will it*. You have within you the power to change the shape of your cranium, the shape of your face and the shape of your whole physical being, and express yourself through it as you please. As we state elsewhere, a criminal or unfortunately developed man cannot be trained to overcome self, until he has knowledge of the power within and wills it.

We shall now make a statement relative to what has already been said, and then we shall show you the truth of it:

WE RECEIVE AS MUCH AS WE BELIEVE.—"Whatsoever you ask, believing that you will receive it, you have it."

This psychic law never fails to respond just as far as we comply with its conditions. If you will look about you with your eye of understanding, you will see the operation of this law on

every hand. There is nothing on earth that man has ever done, that is not the result of the operation of this psychic law.

There is nothing, no matter how easy it may be, that a man can do, unless he believes that he can do it. And it is often the case that a man does not know how to create a belief in himself to do a certain thing, and consequently cannot do it. This is commonly known as failure—failure to do a certain thing undertaken. Many men fail in everything they undertake to do. They never succeed. They are sick. It's a disease. They are deficient in certain elementary qualities of the mind. They ought to be treated for success. They could make a success in their right calling in life, if they knew themselves and could create the necessary belief in themselves essential to success. It is true, some succeed in what they do, without knowing why, but every one of them has unconsciously created the thing essential to success. The man who knows himself, and is conscious of the power within him, and knows how to use it, is sure of success, while the other fellow gropes about in the dark, knowing not "whence he cometh or whither he goeth." And the same thing is true in regard to soul-life. A man may unconsciously cultivate a soul-life for himself, and get to heaven without knowing how he got there, and walk the golden streets

with his boots on, and eat the fruit of life with his smutty mouth and dirty face, but everything is against him—the whole world of darkness, ignorance, sin and wrong beliefs—and nothing is for him to which he can cling, as long as he is unconscious of the Creative Power within himself, as long as he is not “Born of the spirit.”

The realization and sensing of immortality is immortality.

MATERIAL EVIDENCE ILLUSTRATES.—But let us not depart from the thought we hold at present. Let us look at the material evidence for a few moments, that we may prove, beyond the least shadow of doubt, the truth of our position.

There was no one who believed that the Alps in Switzerland could be crossed by rail, until the germ of faith was generated in an engineer's mind, and behold! it was done. There was no one who believed that steam navigation could be employed to any great extent until Robert Fulton, that marvelous inventive mind demonstrated in 1803 on the Seine, and in 1807 on the Hudson, that it could be done. The wonderful progress made in this direction in a century borders the miraculous. The Atlantic Liner *Mauretania*, the queen of the seas, now makes the transatlantic trip in four days and seventeen hours; an average speed of 25.55 knots per hour,

against the heavy winter sea, and it is believed that this even can be excelled. To do this she converts 1,000 tons of coal a day into ashes. The coal put on board for one trip requires twenty-two coal trains of thirty trucks each, if each truck carries ten tons. She can accommodate 500 first-class passengers, 500 second-class and 1,300 third-class. To sail the ship and look after the various wants of the ocean voyagers there are seventy officers and men in the sailing department, 350 stewards and fifty cooks, 390 in the engineer's department, besides the band and a good sized company of telephone and telegraph operators, printers for a daily newspaper and various attendants—a total of from 800 to 900 men makes up the crew—equal to an average regiment of infantry.

Who was there in the wide world with the faintest belief that any other communication could ever be established between this country and Europe than by the slow-going ships, before Cyrus W. Field stepped upon the arena and said, "It can be done?" All the mountains of difficulties were swept aside, and today that belief stands a grand monument to preceding ages, of the marvelous power of the mind over matter. And yet again has loomed up before us another belief, in the same direction, which was born and nursed in the mind of Marconi and

others who have since demonstrated before all men, that it is possible to communicate with the world, without wire or cable, by electricity.

Electricity was very little thought of until Prof. Morse began to use it as a telegraphic medium, and after that wonderful invention it was thought to have reached its highest usefulness, and nothing more was done. But as time went on there appeared upon the scene Thomas Edison. In that mind began to grow a belief in the future of electricity that baffles all description. Mr. Edison actually dared to believe in greater possibilities than have ever been achieved by mortal man, and today we have most every convenience we can think of coming from this unseen force.

MAN IS A CONSCIOUS AND CREATIVE BEING.—And thus we could follow up achievement after achievement, discovery after discovery, invention after invention, until we have circumscribed the whole territory of man's activities, from a wooden plow to a flying machine and a visit to the North Pole, and still not find a single instance in which man has done anything that was not the result of the Creative Propensity of his being. And we wish to reiterate the fact, that Man is the only being on earth who has the full consciousness of life, and the power to create whatsoever he desires.

“But,” you may ask here, “are there not limits?” We answer, certainly there are. Man’s powers like all other things are limited. There never was a beginning without an end, but who has ever measured the creative power of man from his beginning to his end.

Who has ever measured God from His beginning to His end?

God and man are one, IF MAN WILLS IT.

Some day all men will learn the highest law of their being—the power to create and the power to destroy.

PARENTS SHAPE THE SOUL OF THEIR CHILD.—On the other hand it has been argued by those who believe in universal salvation—who believe that all men have spirit-life and are either saved or unsaved—that if our position is a true one, all irresponsible children who die are without conscious soul-life, and consequently lost. **“And,” they say, “Jesus said, ‘Of such is the kingdom of heaven.’”** A lack of knowledge of this psychic law has caused man to stumble and fall into all kinds of errors on his long, painful march from the swamps of the animal life, to the mountain top of a conscious, finished soul.

Let us mark closely what recent psychological research has brought to light. We have already touched upon this in a former chapter.

We find that parents have within their reach the power to shape the destiny of their offspring.

We find that the father and mother can conceive and mould the soul of their unborn child as they please, shaping it either in purity and immortality, or in depravity and degradation.

O man! O woman! you hold the destiny of your child in your hand. You can bring your babe before the throne of the Immortal to be blest, or cast it into the dark pit of spiritual unconsciousness, as you please or will.

You have within you the power to curse, the power to create, the power to bless, and the power to destroy.

Man has no more right to populate this beautiful world with drunkards, idiots, outlaws and vagabonds, than he has to kill his neighbor or curse his God.

The beautiful practice of dedicating infants to God, the Father of all, has a far greater significance to us, since it has proven of scientific importance, than it has ever had before.

Procreation with no other object than the gratification of lust, is the crowning curse of race mixing and modern civilization.

The libertinism and gross licentiousness of to-day in both races, is a reproach to all existing institutions in America.

Let the union of two souls of any two races

enter the sanctuary of the immortal-self, and the child—the man of the future—be he considered mixed or pure, when he drops the body of clay, will be positive of a conscious, independent spirit state.

The gross error and superstition of the past, born in the mental darkness of man's early morning is fast breaking away, and the golden ray of a noonday sun is penetrating to the quick in all its infinite glory, enlightening and broadening his vision, leading up, and up, to a full realization of a pure, beautiful, perfect, finished, conscious soul-life.

In procreation the spiritual as well as the physical man and woman must unite in the production of a God-child—a child with a perfect body as well as a developed soul-life.

Thus, and thus alone, can be created a "New heaven and a new earth" in which immortal souls can live and commune with the Father of all, in love and harmony, in peace and happiness, above race, above hatred, above the crime of war.

A UNION OF THOUGHT-FORCES IS IRRESISTIBLE.—The greatest and wisest philosopher the world has ever known once asked, "Where is your faith?" (Luke. 8, 25).

A union of thought-force or faith has always proved irresistible. The world, with all its wis-

dom today, has not yet fully discovered the terrible potency of combined thought-force. Herein lies the greatest weakness of the Negro race today. This fact we wish to impress especially upon our colored readers in these closing remarks. The Afro-American and Colored Caucasian does not exercise sufficient combined thought-force to bring about results most desirable, with his white co-workers. There are too many leading men of fine education and broad culture in the race who make actual confessions to the dominant forces that they are inferior beings; and others who do not do this retire with all their acquired and God-given talents into a gloomy, pessimistic atmosphere.

Now, whatsoever a union of thought-force DEMANDS, that shall come to pass. This fact was fully illustrated in the emancipation movement. All the power of thought of a handful of men and women was centered upon the demand that "slavery shall be abolished," and the civilized world echoed in a hypnotic sleep—"slavery shall be abolished," and it was abolished.

We received a letter from a man of learning and great mental capacity, of African descent, as white as any Caucasian. We quote him here, as it bears upon the thought we hold. He says in part: "You see that nothing we can propose or do will avail anything unless the white race

approves. Now the white race is a great race, and they have mastered a larger body of truth than any other race. But as a race they have *willed* on the race question that they will be utterly inaccessible to any plea or argument that conflicts with their *settled determination* on the race question. We can find an easy solution for this question in the Bible, but even the Bible is ruled out where it comes into conflict with this settled determination. If the Bible and free speech could be tolerated we could easily find "the way out," but with these barred it is useless to speak at all. * * * But for this "settled determination" not to follow or tolerate truth except so far, this question could be easily solved, as have been all the great questions of human progress during the centuries."

A great plutocratic politician once said, "The people be damned," when speaking of their rights, and this is equally applicable to this "settled determination" of which our correspondent speaks. Such "settled determination" is doomed as soon as an irresistible union of thought-force is centered upon the prevalent wrongs and sears them with the eternal Spirit of Truth.

This "settled determination" by the white race in regard to the race question, is but a psychic disorder as we say elsewhere. Our correspond-

ent, whom we quote, says that "the white race has mastered a larger body of truth than any other race." While it has done this it has not yet received sufficient psychic enlightenment, or "Spirit of Truth," to be healed of this serious mental disorder, and subjugate the selfish, animal propensity.

This "settled determination" of the white race is based upon the selfish animal nature in man, and therefore cannot endure the glare of science or exact reasoning. The animal nature in man cannot reason, and consequently cannot discern right from wrong. It has no more regard for the Christian religion or the truth the Bible contains than a cow, horse or dog.

It is the selfish animal in the white man that will cause him to disfranchise his own son, and curse his own daughter, and ignore their mother, because of color. This same selfish propensity has caused Mr. Tillman to say that he will not allow the heel of the Negro on his neck; and has caused Vardaman to say that the "saddle horse at Tuskegee does not know as much about our form of government as a white man from the back woods who cannot read or write."

This same selfish beast propensity causes an irresponsible populace in this country to snub, belittle and damn the people of color; it causes all the mob violence and lynching and deprives the Negro of his rights as a citizen.

This lower element in human nature is an element of cowardice when it faces the Sermon on the Mount. It has caused all wars and bloodshed; it has caused one race to enslave another; it rules by physical force and not by love or reason; but in every age of the world's history it has cowered in the dust when the spiritual element in human nature has exerted itself in a union of thought-force, in the presentation of truth and justice.

Thought takes form in action. We receive as much as we believe. Hammer a truth into a people by persistent repetition and that truth will take form in action. The psychic law that a "little leaven will leaven the whole lump" will endure the ages until time is no more. A truth, though it be regarded as small as a mustard seed, when planted will grow and become a tree so the birds of the air (the little children at the mother's knee) may recognize it and roost therein.

THE WAY OUT SUMMED UP.—AN OPEN, UNPREJUDICED INTERMARRIAGE UNION, SCIENTIFIC CARE OF THE CRIMINAL CLASS OF BOTH RACES, WITH A NATURAL, MODULATED SEPARATION OF THE RACES, WITHOUT ANY STATE INTERFERENCE, JUST AS THE CONSCIENCE AND RELIGIOUS CONVICTIONS MAY DICTATE TO THE MEN AND WOMEN OF A FREE COUNTRY, AND AN

EDUCATION ON THE BROAD BASIS OF UNIVERSAL BROTHERHOOD—THESE ARE THE ESSENTIALS IN OVERCOMING CLANNISHNESS AND COLOR LINES AND IN ESTABLISHING A UNITED PEOPLE IN THESE UNITED STATES.

RESUME

INTRODUCTION

The following writers scarcely need an introduction. They have all made their mark in the upbuilding of their race, some of them attaining international reputation. We have spared neither time nor expense in selecting them for this book, as to differences in age, the amount of Negro blood, and other striking physical and mental contrasts.

The student of human nature will find in them a variety in thought and mental make-up, both pleasing and profitable to pursue. They touch upon nearly every subject we discuss in this work:

Beginning with the ripe, scholarly minister, Rev. John H. White, D. D., whose essay corresponds with our first chapter. Next comes Dr. James Shepard on "Prejudice," followed by an "Optimistic View," by a not less cultured gentleman, Prof. Davis, very different in physical and mental characteristics. Then comes an interesting paper, giving a general survey, by Prof. William Pickens, the rising young linguist, unlike either of the preceding writers. Without either writer knowing what the next one will say, or who the next one will be, James E. Mc-

Girt, the magazine editor and writer on economy, picks up a thread where Prof. Pickens drops it, and says just what the reader would expect him to say to complete an argument.

No one will fail to note the next writer, who says just what he wants to say without "beating about the bush"—Bishop Alexander Walters, the fearless soldier of truth and justice, the recognized leader of the Afro-American people. The little leaven he puts into his paper is so powerful, it leavens a whole lump of readers. And right at his heels comes a little brown woman, in the person of Anna D. Borden, a fearless and outspoken woman of the Negro race. Though small and delicate physically, she is a veritable bundle of energy, surpassing nearly every other woman who has ever stood for the uplift and liberty of womanhood. Following this lady comes Sophia Cox Johnson, giving a graphic description of how the Negro woman is advancing right in the heart of the Black Belt.

Next we meet with a pleasant surprise in the department of logical reasoning, flowing from the magnetic pen of that able, fascinating, forceful writer of the A. M. E. Zion Church, Bishop J. W. Smith. No man or woman, with any mental capacity whatever, can escape this writer, without being seriously impressed with the truth of his arguments.

Following Bishop Smith we meet with another writer of natural ability, Rev. J. W. Wood, whose wonderful oratory is heard in one of the largest and most cultured churches on the Gulf coast, which he is pastoring at the present time. His view of the race question is in harmony with our idea of human evolution. He has had broad experience both North and South, and he testifies to the fact, we so often reiterate in this book, that the cultured and educated of both races, and not the lower element, will eventually bring about social equality between the races.

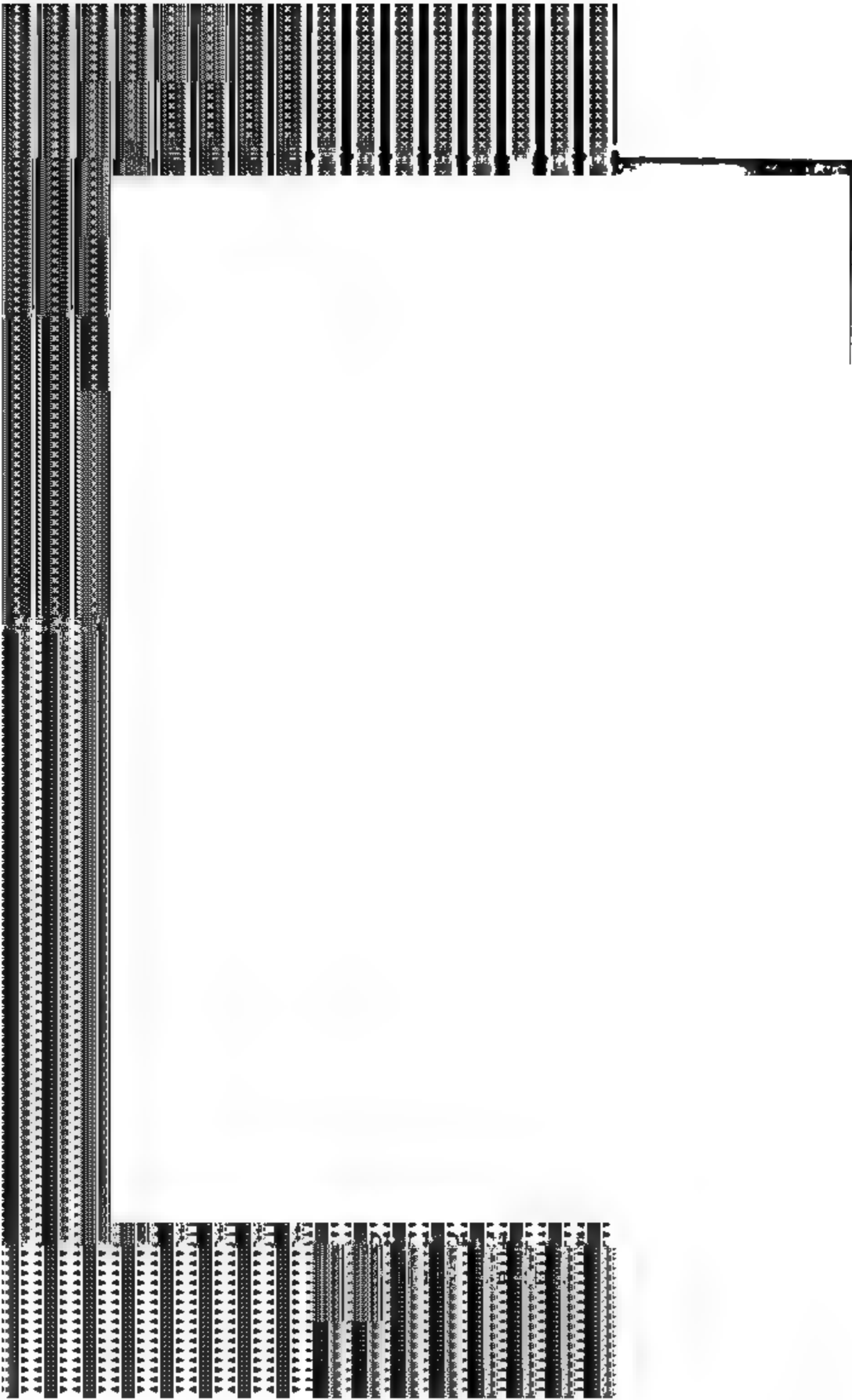
J. J. H.

THE FOOTPRINTS OF THE HAMITIC OR NEGRO RACE IN HISTORY

BY JOHN H. WHITE, D. D.

(Contributed for this book.)

A certain writer said "That the best evidence of a race's being on earth is the mark left behind in the wake of its tread." Historians differ as to the origin of the Negro or Black Race, that is, the modern historians of the American and English, and, to some extent, the German schools; but we leave them with profound pity to their



racial prejudice, and turn to the oldest history that the world knows, the Bible, from which we read the historical account, the origin of the Black Race in Genesis, tenth chapter, sixth to twentieth verses. I presume that Moses, or the compiler of this historical account, knew the ethnological distinctions, and racial divisions of the descendants of Shem, Ham and Japhet, I suppose the ancient Greek historians, authors, philosophers, and travelers, who were deeply interested in Egypt, were proud to ascribe to that country their origin and the source from which they derived their religion and art. I presume that Herodotus, Diodorus, Josephus and Strabo, and, in fact, the best Greek authorities and historians, the best and most reliable Latin, Babylonian and Egyptian historians, with Rollins and other impartial and unprejudiced writers among the moderns, knew more as to the ethnology of the Hamitic or Negro race, than all the critics and enemies of the black race, of the present generation put together.

The traveler who crosses the plains of Asia, and goes along the course of the River Euphrates, and then passes down the valley of the Nile in Africa, and looks about him, and sees the ruins of magnificent temples, public buildings and tombs, or mausoleums for the dead, the Sphinx and the towering pyramids, will behold a

marvelous evidence of the genius of a people, of a race who lived in the ages gone by, who produced a civilization that was the pioneer of every other in the development of the world's history, and to whom the modern nations owe a debt that they can never pay the people who inhabited these countries.

I. THE NEGRO ETHNOLOGICALLY CONSIDERED.—The word Negro is of Latin origin, and signifies black, brown or swarthy, derived from the Latin word *Niger*, as now applied to the races of the African continent, and their descendants in the United States, the West Indies and other parts of the world. Some American historians like Ridpath, and other small imitators, do not class the Egyptians and Ethiopians, or Abyssinians of northern Africa as Negroes; but the old Greek and Latin writers, and many of the most eminent and scholarly modern historians, put the ancient Egyptians, the Ethiopians or modern Abyssinian into the black or brown column, and call them Hamites or black. Egypt was called the black land, and the Egyptians called their country *Kem*, or the land of the black people. The Ethiopians, the present Abyssinians, the swarthy land or the land of the sunburnt. The Bible, the best history, asks an important question, "Can the Ethiopian change his skin?"

II. THE FOOTPRINTS OF THE HAMITIC OR BLACK RACE IN THE HISTORY OF THE WORLD.—In an article in the "Arena" of September, 1896, Prof. Boyton, of Ohio University, says: "The black race has a history; in fact all history is full of traces of the black element. It is now recognized as the oldest race of which we have any knowledge. The wanderings of the people since pre-historic times began, have not been confined to the African continent. In Paleolithic times the black race roamed at will over the fairest portion of the old world. Europe as well as Asia and Africa acknowledged his sway. No white man had yet appeared to dispute his authority in the vine-clad valleys of France and Germany, or upon the classic hills of Greece and Rome. The black man preceded all others, and carried Paleolithic culture to every height."

All honor to this unbiased and impartial historian; so much so, because he is a white man, and an American.

III. NOTICE, BLACK OR HAMITIC RACE—A FUNDAMENTAL RACE.—(a) The Hamitic Negro race is a fundamental element in origin; not only the primitive races of Southern Europe, but of all the civilized countries of antiquity. History begins, it may be said, in Ancient Egypt, and recedes into the dim

past. Just as far as records and inscriptions give us light, in the valley of the Nile, along its banks we find civilization that has drawn from all the world and succeeding ages expressions of wonder and admiration.

(b) The Ancient Egyptians were a remarkable people; the ruling tribes are called Hamitics. "The Sunburnt Family," says Dr. Winchel, "Of Nigritic Origin," says Rawlinson; but the ancient Greek historians tell us that back of the ruling Hamites were a gay, goodnatured, pleasant people.

(c) Says Dr. Taylor, an authority on ethnology, "These people lived peaceably in these regions two thousand years before the advent of the Asiatic invaders. Suggestive as they seem, these terms are truly descriptive of the inhabitants whom we expect to find in the Valley of the Nile in ancient times. They were as purely Nigritic as the great mass of the American Negro or Afro-Americans.

IV. A RULING RACE—(a) When the Hamite and their descendants were at the height of their power, their influence extended far wider than generally supposed. They passed on to the confines of Europe; and took possession of Iberia, Modern Spain. Dr. Winchel says: (North American Review) "They entered Spain by the pillars of Hercules, the strait of

Gibraltar. They came from Northern Africa, and overran the Spanish Peninsula, founded cities, built a navy, carried on commerce and extended their Empire over Italy and Sicily."

When Rome was founded, before the siege and sack of Italy, these Hamites or Nigritic people passed into Sicily.

(b) The Pelasgic Empire was at its height as early as 2,000 years B. C. These people came from the Island of the Aegean Sea, and more remotely from Asia Minor. They were originally a branch of the Sunburnt Hamitics or Nigritic Stock that laid the foundation of civilization in Canaan, Mesopotamia, Zion and Tyre. They passed on back to Africa and founded Carthage, the head of the Carthaginian Empire. Great Rome itself was of Pelasgian or Hamitic stock up to 428 B. C., until the Pelasgic stock became amalgamated with neighboring people and thus produced the Roman Conqueror of the world.

(c) The ancient Greeks were a mixture of Hamitic and Japhetic blood. The Hellens were the first Aryans to be brought into contact with the Sunburnt Hamitics. The Hamitics of Greece, who are described by the prejudiced historian as "white," were as strongly Nigritic as the Afro-American of the United States.

These Hellenes were savages and barbarians,

and the Hamites were cultured, learned and civilized, possessing knowledge of the arts and sciences; Aryan or Japhetic push and energy were brought in contact with Hamitic culture and civilization.

Then began the great struggle of the centuries for social equality between the Blonde Aryan or descendant of Japhet, and the Brunette Pelasgian or descendant of Ham, who had brought science and culture to Greece in the remote ages of the past from Egypt.

Had it not been for the mixture of the dark blood of the Brunette Pelasgian, the dark child of the soil in the Greek compositions, Demosthenes, Eschylus, Sophocles, Socrates and hosts of Greek poets, orators, artists and philosophers would never have existed.

V. THE HAMITE OR NEGRO HAS FIGURED CONSPICUOUSLY IN ALL THE WORLD'S RACES.—(a) The Negro has always figured in the history of the world. His blood has entered strongly into that of the dominant and conquering Roman, into the Latin races of Europe—France, Spain and Italy. This Nigritic blood had much to do with the building up of the great English nation, from the Phœnician mingling the blood of the Hamite with that of the Celt, Saxon, Dane and Norman French, and in every country on this continent his blood mingles with the greatest in the land.

VI. HAMITE AS A CIVILIZER.—(a)

As a civilizer, the Hamite has not had his equal, or has not been equalled by his other brethren, the Semitic or Japhetic races. Long before Rome was founded, or Greece flourished, the descendants of Ham in Egypt had given to the world the highest possibilities for civilization and culture. To those who deny the Negro in general, and especially in this country the possibilities of culture and development, we point to the slow progress of the "Aryan Races," so called by many writers on ethnology; but especially so designed by Prof. Max Muller.

Who could have foreseen the strength and power of the Aryan or so-called "White Race?" For thousands of years that race roamed the woods and forests of Asia and Europe, and were as ignorant and barbarous as the African in his native jungle.

(b) When at length the proper time of its development was furnished by Providence, this great energetic, pushing, grasping race sprang into splendid development, and has long since passed its fellows in the race of progress and civilization. When in the order of God's providence the same favorable conditions and environments shall be supplied to the descendants of Ham in this country, and especially when "The Door of Hope is fully opened," shall mean

more than words, when "A Square Deal" shall be a fact and not a fiction, then shall the Negro or Afro-American respond to the opportunities given, and develop into a great, progressive race, and lead again in the development of the World's History.

Camden, N. J.

COLOR PREJUDICE IN AMERICA AND EUROPE—CAUSES

BY JAMES E. SHEPARD

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(Contributed for this book.)

There is a prejudice in America against people of color. This prejudice is seen in acts of disbarments from public schools, in discrimination on vehicles used as public carriers, where the same price is paid by all in public accommodations, and in laws which are partially administered in many instances. Color prejudice in America is due to two direct causes. First, the Anglo-Saxon's innate belief that he is superior to all other races. This was plainly shown in the attitude of the Japanese, who are colored people.

Admitting the fact that in many instances the Anglo-Saxon is superior, the superiority ought

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to be shown in the broadness of views, justice and kindness to all men, which, whenever shown, denotes true greatness and the highest superiority. The fact also is lost sight of that three-fourths of the world's population can rightly be classed as colored people, and in fact, from early antiquity there has been such a mixture of blood between all nations, that it is hard to draw a dividing line which is absolutely correct.

Second, the prejudice toward the Negro especially is due to the first statement, and to the further fact that the Negro was formerly held in bondage. After the emancipation, so great was the prejudice held by some that they could not endure to live in a country where former slaves had been placed on terms of equal citizenship, and many southerners went to Brazil in South America, so that they could still hold their fellow men in slavery.

Justice was not asleep. It was not long before slavery was abolished in Brazil, and those who fled from the United States on account of the emancipation of the slaves had to face the same conditions in South America, and even face, in the beginning, a greater equality than has ever existed in the United States. What a cruel irony of fate!

The further fact is lost sight of, that if the prejudice is due to former slavery, then this

would be a just cause for a world-wide hatred, for at one time or another every nation was in bondage to some other nation. The prejudice cannot be charged to illiteracy, for every day steamships are pouring upon American soil a teeming horde of illiterate people who are out of harmony with the spirit and conditions of the country; so the only reason that we can ascribe the American prejudice to is color.

In America this color prejudice is decidedly inimical to the growth of a republic, especially a republic which in its very preamble sets forth the fact that all men are born equal and endowed by their Creator with certain inalienable rights, the principal ones being the right to life, liberty and the pursuits of happiness. In America civil rights have not been separated from the right to live, to acquire education and to pursue business and to participate in the affairs of the government. To the close observer it would seem passing strange that all the rights set out by the above should be made subservient to social rights, and yet it is the case.

States, in their extreme eagerness to regulate so-called social rights, have lost sight of the fact that every individual has a right to live and to hope, and any other spirit is beneath the notice of a republic founded upon liberty and justice. *The State has no right to regulate the social*

status of the individuals; the social right in every case can be regulated by the individuals concerned. A particular class has the right to exclude another from the social privileges which they enjoy, but the State never! The case has been stated fairly so far as America is concerned. Prejudice, to some extent exists in Great Britain. The smaller prejudice is of color; the larger is of class. The smaller prejudice of color that exists in Great Britain is due to the American influence.

I pen these remarks with regret but it is absolutely true. In a tour through Great Britain, in places little visited by Americans I found no prejudice. In towns visited by Americans there is prejudice, although veiled to a large extent. There is a broad and deep sympathy in the hearts of Englishmen for the colored race in America; and this is shown in many ways. In fact the English people have always been the friend of liberty in their effort to put down the slave traffic. England paid Portugal £300,000 and paid Spain £400,000. They kept a squadron on the West coast of Africa at an actual cost estimated by Mr. Gladstone, when he was Chancellor of the Exchequer, of £700,000 per year and a great sacrifice of valuable lives. They paid to the West Indies and Mauritius £20,000,000 to free their slaves, and altogether the efforts of

England to put down this abominable traffic cost the country between fifty and one hundred million pounds. The treatment of the Kaffirs in South Africa is altogether different, and neither the conditions nor the people are the same as in America.

In Great Britain the larger prejudice is due to the ancient feudal system of master and servant and land tenure founded upon the King's favor, and special grants of landed estates were handed down from father to son, or nearest kin. This class distinction or prejudice will exist so long as Great Britain has the present system of entail. Land, except in very few instances, cannot be bought; it can only be given as an estate for years or lease, and after the expiration of the same, the estate with all its appurtenances reverts to the original owner. The City of London has acquired a great deal of land and leases it out, at an excessively high and even oppressive rental. To those who advocate municipal ownership, a careful study of that will produce a change, or at least cause them to modify their opinion.

Class prejudice is bad, but it cannot be compared with color prejudice. In many instances there is social intercourse between the landlord and the tenant, and in many cases even if the blood is wanting and money is in abundance, the

walls of separation are largely broken down. France presents the truest and best example of what a republic should be in the treatment of all classes, of any large republic on earth, with the possible exception of Brazil. I speak of the masses and not of the classes. The Dreyfus incident could happen in America. In France a man is a man, absolutely free. Color plays no part in the recognition of a person in any of the walks of life. Money more than anything else is the open sesame in France. The color prejudice is entirely absent. The average Frenchman would not give up his easy-going habit to disturb himself over the fact as to whether his neighbor was black or white. They are undoubtedly, taking everything into consideration, the most polite people on earth.

The electorate system is different from America, but every class of its citizens can, in some way, register his wish and have that wish expressed. There are two things an intelligent Frenchman cannot understand: First, the republican form of government as expressed by the United States, in its treatment of the colored races. Second, why such a rich country cavils at the payment of claims against it which have been approved. When they point out to the traveler massive and historic buildings, dating back in the centuries long ago gone by, and show

us magnificent ruins, even in their fallen grandeur sublime, we point with pride to the achievements of a nation born but yesterday. That is looking toward the rising and not the setting sun. They admit that and then ask about the treatment of the colored people, and why such a great and rich nation will not pay its honest and approved debts. Then it is that we hang our heads in shame and admit the soundness of their argument.

In Italy, since the adoption of the constitution, the people enjoy freedom almost equal to a republic; in fact, the Italians will tell you they are the most free people on earth, but I would certainly question that. There is no color prejudice in Italy by the native Italian. Some colored people fought with Garibaldi's army for the freedom of Italy. In Germany a similar condition as exists in Great Britain largely obtains. Negroes are not found to a large extent in Europe. Several have obtained prominence and international reputation as artists, novelists, writers, soldiers and musicians. The argument may be advanced that if the Negroes were not in such large numbers in America, and steadily increasing; conditions would be different. The presence of the large numbers should call forth no injustice and wrong treatment. Treat a man like a brute and the brute element within him

will eventually gain complete mastery and the man becomes a brute; but treat him like a man and a man he will prove. I believe that everyone who has the higher power of thought should have the political education and commercial rights that belong to America—excelling on all other lines, should try to excel all other nations in its broad and magnanimous treatment of all colored people, and the prompt payment of all its just and approved debts. When this is done, its citizens traveling abroad will never have cause to hang their heads in shame for their beloved land.

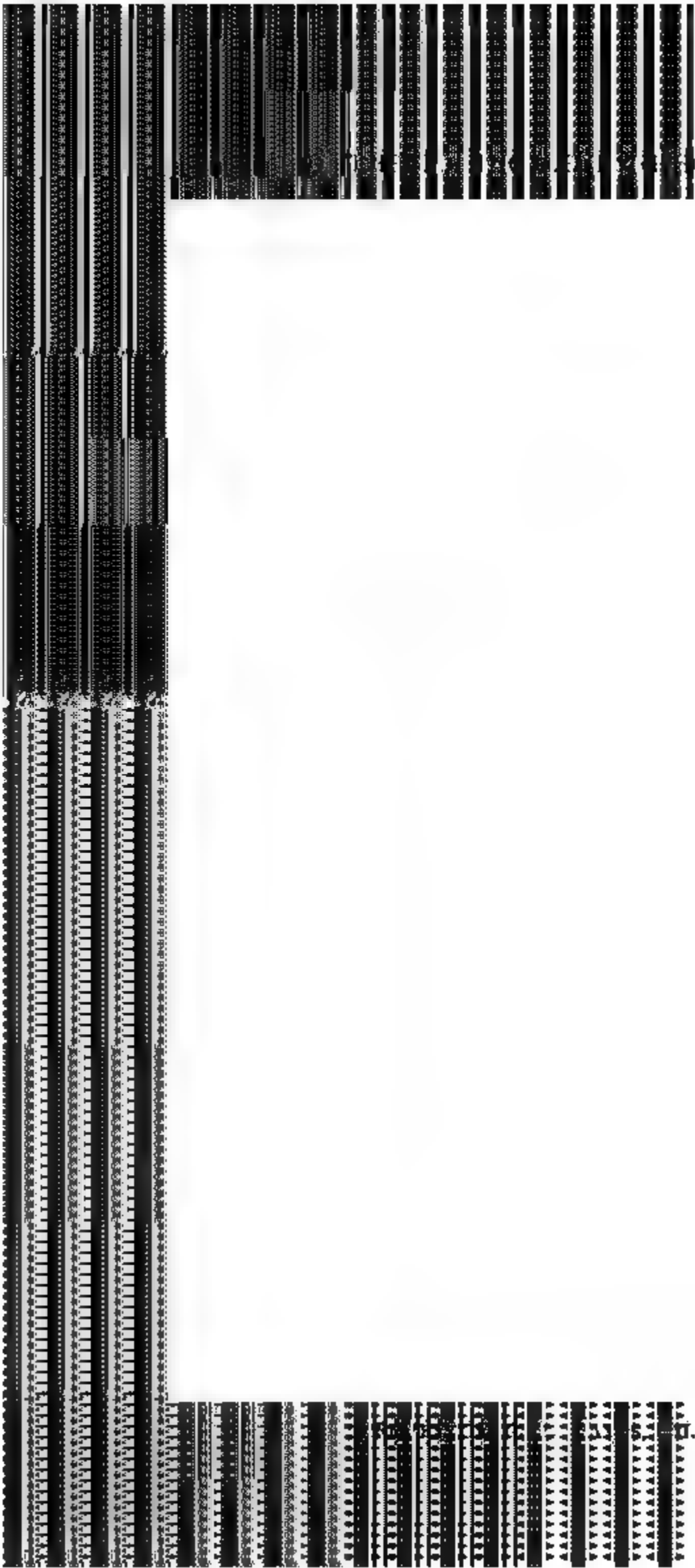
Durham, N. C.

AN OPTIMISTIC VIEW OF THE NEGRO QUESTION

Part of an address delivered before the faculty and students of
Shaw University, by Prof. G. E. Davis, Ph. D.,
Dean of Biddle University.

(Contributed for this book.)

“The question may be asked—what is our greatest problem? There are several great problems that constantly present themselves to the American people. Education, Temperance, Labor and Capital, Trusts and Railroads, Imperialism and foreign immigration. Then, last but not least, “The Negro Problem,” or, better



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stated, "The Problem of the Races." This last is the greatest because it touches and influences all the others. It touches American life at every point. My only apology for bringing before you a subject with which most of you are no doubt as familiar as I am, is that my view may not lead altogether in the beaten track. My line of departure may be different. Innumerable reapers have put their sickle into the sunny field, but the harvest is so abundant that even the search of a wayward gleaner may be rewarded with a sheaf.

Today, no man is courageous enough to say with confidence what the ultimate solution will be. He who asserts it is either an idiot or a fool.

It is being more generally accepted as a fact that in contributing a degree of light upon the subject, that the Negro is the only one of the darker races that has proven capable of looking the Anglo-Saxon in the face at short range and continuing to live in a progressive manner. It is a question to be determined if the rising tawny national powers of the East upon the higher and broader plane of nationality can withstand what by many is held to be the inevitable contest for supremacy. We believe the results will be determined by the measure in which the Christian religion is embraced. In our own land it seems to be certain that there can never be absolute separation of the Negro

from the white race, fundamentally, because they have the same religion. Their forms and object of worship are identical and their creeds and creedal sources are the same. The sameness of social, civil and political institutions of the country also have a significant and important bearing upon the question. The true and only solution of our greatest problem is worthy of consideration.

I hold that it is to be found only in the Bible and the principles of which Jesus Christ is the embodiment. Looked at in the light of experience, which has been sufficiently varied, we find sufficient grounds for our conclusions.

(1) Political methods have not accomplished the results contemplated, although they have not been failures or barren of beneficent results. When the Negro was given the right of franchise, it was hoped that a weapon was put into his hands with which he might fight his way to the heights of citizenship; but in the South his vote was counted as suited the convenience of political exigency of the Democratic Party—as is attested by the suffrage clauses of the Southern States' Constitutions and Election Laws, enacted in harmony therewith.

The white South showed its opposition: (a) By the Black Code enacted under the policy of Andrew Jackson. (b) By the KuKlux organi-

zations during reconstruction. (c) By fraud and as little violence as possible from 1878 to 1895, when it was discovered by Southern political leaders that the Federal Government was not strong enough to enforce the constitution in the interests of the whole people alike.

(2) It has been proposed to colonize the Negro. To this both the Negro and his white fellow citizen will offer stubborn resistance—even if a territory in which to colonize him could be found—a thing practically impossible for several reasons, so evident they will not be mentioned.

It is no longer a question if the black man and the white man can live together here in the South on terms of civil and political equality. God, by His providence, seems to say they must. The white man will be helped to be more charitable and less fearful of the bugbear of social equality if he will take time to study the better side of Negro life. The records of the courts are not the only places to go for statistics.

We have our criminal class—far too numerous, we admit. But there are others.

The Negro cannot be colonized because of his relation to the industrial forces of the country. The South boasts of a civilization instinct with dignity and grace. The New South, springing Phoenix like, from the ashes of the

old, is forging fast forward to the very front rank in industrial and economic importance. A fair minded and Christian people will be slow to forget that, beneath all her glory, past, present and to come, has been and will continue to be the Negro's brawny arm. It is his toil that has cleared the forests, cultivated her fields, covered her hills with fleecy whiteness, and her plains and valleys with golden grain.

The causes which bind us to the South are stronger than were the bonds of slavery; they are not only social and political; they are ethnic and climatic. The one unalterable element on the industrial side of the problem is climate. State and national political bodies cannot legislate it out of existence.

The white races of the globe have never labored successfully and continuously upon fields where the snow seldom falls. In all the countries of the globe south of the Tropic of Cancer, one of the cardinal canons of the white man's faith is the ability to live without physical toil. It was this more than any other cause, that made the South cling so tenaciously to the institution of slavery. All the subtropical countries of the globe present similar industrial problems. Great Britain has a similar one in India. Egypt and the Israelites had it in ancient times. The cancer of caste seems to cling to the Tropic

of Cancer. When the white man can change the climate, it will be time enough for us to fear the colonization of the Negro and the importation of white field labor. A vertical sunbeam makes the white man inert physically. It is upon the darker races, therefore that the South must depend for physical strength in the development of her great natural resources. It is to his physical prowess that she must look for the mining of her coal, iron and copper, for the building of her great railroads, for the draining of her swamps and the building of her great inland water ways, which will soon make the South the richest part of the Union, and for the cultivation of her farm lands, hundreds of acres of which are being abandoned every year by the "poor whites," who are swarming into the factories springing up all over the South. Not only on the farm, but in other lines of industry and artisan skill, the Negro is demonstrating his skill. The cities of the South, with their residences of grace and beauty, now almost venerated with age, are standing monuments to the Negro's mechanical skill, while yet a slave, and his hand has not yet forgot its cunning.

Let it be said with credit to the South, that the black man is given employment and excellent wages as a mechanic. In the city of Charlotte, the largest hotel between Atlanta and Baltimore

is largely the work of colored mechanics. These privileges are denied us at the North.

I think I have shown that the interests of the two races are so indissolubly bound together that they ought to strive to know each other better. When men like Henry Watterson and Governor Hughes make such public utterances in defence of the rights of the Negro as were made the other day, I think there is ground for encouragement. It is a hopeful sign of the times that intelligent and law-abiding Negroes may come together in such assemblies as this, even in the Capital of the State, under the shadow of the temple of justice, and freely and fearlessly discuss such questions as affect his progress and relations to the republic of which he forms a part.

It has not always been thus, and even when such opportunity has come, often more harm than good has been done by harsh and intemperate orators, who have sought to impress upon a credulous public their own astuteness rather than the lasting good. It is not altogether in our favor that we are a race of orators. There are too many who want to pose as leaders and too few are willing to work in a circumscribed sphere, achieving permanent and beneficial results as individuals.

I come now to state another reason why colon-

ization cannot be thought of. Not only will the white South oppose it for reasons given, but the Negro himself, will not consent to it. I do not stand here as an apologist for the wrongs suffered here by my people.

There are a few who are disposed to deny that the Negro has his full quota of troubles—troubles that come to him because of his contact with the dominant race in whose midst he lives. I am not here tonight to speak harshly of the ex-slaveholder nor of his immediate successor, in whose midst we are today. I am loyal to the South. * * * The Southern born Negro does not know how to hate his white fellow-citizen. He would not if he could. We are going to work out our destiny here. I verily believe that, whatever may be the storms that ruffle the surface, there is a genuine feeling of regard and interest on the part of the educated and thoughtful white people of the South for the Negroes who are striving day by day, to rise above the tyranny of "low birth" and "iron fortune."

The thoughtful student of history will not wonder that the white South regarded the Negro, at the time of his emancipation, as the cause of all his woes. Yet, time will eradicate that bitterness.

Even as it is, he sells our town lot and our farms; he contributes of his means for the sup-

port of our churches. The Negro's note is good at the white man's bank. He has accumulated in the South, 187,000 farms. From poverty and penury he has advanced to the possession of \$450,000,000 worth of farm lands and \$170,000,000 worth of personal property, making a total of \$620,000,000. Most of this wealth is in the South.

He has been able to do this or much of it on account of the tolerance and friendship of the best and most representative business men of the country. We see, therefore, that both races have a duty to perform. The white man should encourage the Negro and it is our duty to do all we can, by all honorable means, to win and retain the respect and confidence of our well disposed neighbor.

We will never leave the South. We are a part of its civilization. The black man of the South says to the white man of the South, in the language of Ruth to Naomi: "Whither thou goest I will go, and where thou lodgest, I will lodge; thy people shall be my people and thy God my God; where thou diest I will die and there will I be buried."

To the white race wisdom should suggest that they encourage the Negro by removing from his path every barrier to his material and educational advancement, safe-guard his home and his

citizen-rights and make him to feel that he is not an alien in the land that gave him birth.

The black man's efficiency and usefulness will be in direct proportion to his happy and contented condition. The race has at its command a certain amount of vitality. Just in proportion as that energy is expended over legal disabilities, unjust laws, unequal educational opportunities and restrictions in the battle for bread in that larger sense in which "the life is more than meat and the body than raiment" will he be rendered less efficient in the output of useful labor. I am optimistic enough to believe this kind of encouragement will come.

With the relative advance of both races in the civic virtues and material progress, there is a growing mutual respect which lessens friction. Chief reliance though for the accomplishment of this result must be put upon the reign of Christ in the hearts of men.

There will always be racial peculiarities and distinctions and these may be insisted upon, and yet it must remain forever true that two peoples, living side by side, speaking the same language, nurtured in the same faith and looking loyally and lovingly into the face of Jesus Christ, will live harmoniously and peacefully together.

I bring you, therefore, my friends, tonight, a message of optimism. There is much to make

the present bright—the future hopeful. Let us not be pessimists! Leaders among us put too much stress on unfortunate conditions which at the present time surround us. God cannot use a discouraged people. Too much emphasis here produces a morbid and dissatisfied condition. The Negro is better situated here than in any other part of the world. We must not expect too much. The Afro-American's progress is unprecedented in all the annals of history.

(1) In education. Illiteracy has been reduced from 100 per cent to 44 per cent.

(2) In material development.

(3) Religious progress. In reaching this vantage ground, it is but fair to state that we have been more effectually aided than other peoples have been. (1) By being in touch with an advanced civilization. (2) By the combined effort of Christian people through schools and churches. (3) By the reactionary forces of opposition. And this last has not been the least important agent in the Negro's advancement, as it is a crucial test of his right to be and to share benefits of civilization.

A writer has said: "Were I to choose a family that would live, I would have it endure hardships and persecutions, were I to choose one to die, I would give it pleasure and luxury."

The Jew, scourged in every land under

Heaven, robbed of his lands, driven from his pastoral life by relentless persecution, has yet advanced and prospered and multiplied, in every clime and under every form of government in the world. The Negro must not expect to be an exception. The Saxon has arrived through blood and toil and hardship.

History is full of movements that are big with injustice. The progress of mankind has been through head winds. The course has seldom been a straight one as man planned, but a crooked one, as man made it, like a ship beating its way against hard and furious weather, she does not always point to the goal, but there is gain in the stretch. The movement is zig-zag but the resultant is progress toward the final goal.

The law of struggle is the law of life; a severe law, but the providence of God, and, in the long run, the law through which comes all human achievement and progress.

Our lot in this country is indeed a hard one and a grave responsibility rests upon the educated class among us. To all such I wish to say there is much we can do to make our condition more tolerable. By tact and courtesy, by judicious avoidance of topics that arouse useless contention, by quietly developing along these lines where there is no conflict, by the acquisition of

wealth and education, by untiring and unobtrusive expression of good feeling and by the sedulous cultivation of the law of Christian love, let us endeavor to win over those who are our enemies because they think we are theirs. Let no man imagine that I condone or encourage or advise voluntary humiliation. Every one condemns the frown-fearing, smile-courting, hat-in-hand Negro.

True manliness is respected in white and black alike. Our hard and rugged pathway is not our greatest calamity. England beheaded its kings. Cromwell had his wars. France had its Bartholomew and its Reign of Terror. The rivers of Germany ran red with human blood.

And, now, a concluding word by way of application. I sometimes fear that the greatest danger of the Negro's failure is more internal than external. His conduct in public places is often far from what it should be.

The refined and respectable members of the race are humiliated and disgraced by a class of lawless ruffians who infest our depots and coaches set aside for colored people, who have no respect for law. We are ashamed of them but helpless. The unjust and cruel law which forces upon us the "Jim Crow" car law would be a little more tolerable if there were some way of getting rid of the "Jim Crow" Negro who seems never happier than when loitering around the stations.

Another internal trouble: In nearly all our cities there are among our people lodges and burial associations, good and of great value when properly conducted. But I confess it pains me to see our people living in squalor and being buried in luxury. It is a mistake to give a one hundred dollar funeral to a fifty cent Negro.

Again, there is another serious drawback, in the existence of a class of easy-going citizens, who infest the town and live by the sweat and toil of wife, mother or daughter over wash tubs or in cook rooms, while they live as gentlemen (?) of leisure or furnish the courts with criminals. Let us give no tolerance to these idle and vicious people. They do the race irreparable harm.

In his business life the Negro has many lessons to learn. Whatever may be said of his misfortune in politics—his failure in business and professional life is due to himself. It is true that the failure of the Freedman's Saving Bank, officiated at the time by Negroes, but really mismanaged by heartless white men from the North, created a distrust for banks in general and colored banks in particular, which more than twenty-five years have not served to eradicate. The result has been that funds have been withheld which, if properly invested, would have helped the race on material lines. We have yet

to learn the advantages of partnership and of mutual support.

Respect for our professional men: We have not yet come to a proper realization of the importance of properly supporting our professional men. * * * In the ultimate analysis, it is in the home that the Negro's status is to be solved. The girls and women of the race will fix the destiny and the character of the race. "She who rocks the cradle rules the race." Well may it be said: "The soul's armor is never well set to the soul unless braced by the hand of a woman, and it is only when she braces it loosely that the vigor of manhood fails." Let us do what we can to preserve the purity of our women. It is a shameful truth that in some cities, at least, there are Negro men driving vehicles of public utility, with no visible support, who are agents of barter and sale of the virtue of our women.

We must exercise more care in the selection of associates for our children, and social lines must be drawn.

I have spoken thus freely, perhaps too freely for some, because the educated class among us feel the burden of these shortcomings. The great mass of our people are so steeped in ignorance that they do not feel the burden. The cultured class read, think, judge and philosophize and their sufferings are too often seen in the deep lines of anxiety on cheek and brow.

We are looking, my friends, for the dawn of a brighter day. Truth must win. Once developed it remained stationary for ages. The sun may be obscured by the clouds for a month, but the vegetation does not go back into the ground. It remains and waits the certain coming of the genial sun.

"Some of these days all skies will be brighter,
Some of these days all the burdens be lighter,
Hearts will be happier, souls will be whiter,
Some of these days.

"Some of these days, in deserts uprising,
Fountains shall flash while the joy bells are ringing,
And the world with its sweetest of birds shall go singing,
Some of these days.

"Some of these days, let us bear with our sorrow,
Faith in the future—its light we may borrow,
There will be joy in the garden tomorrow—
Some of these days."

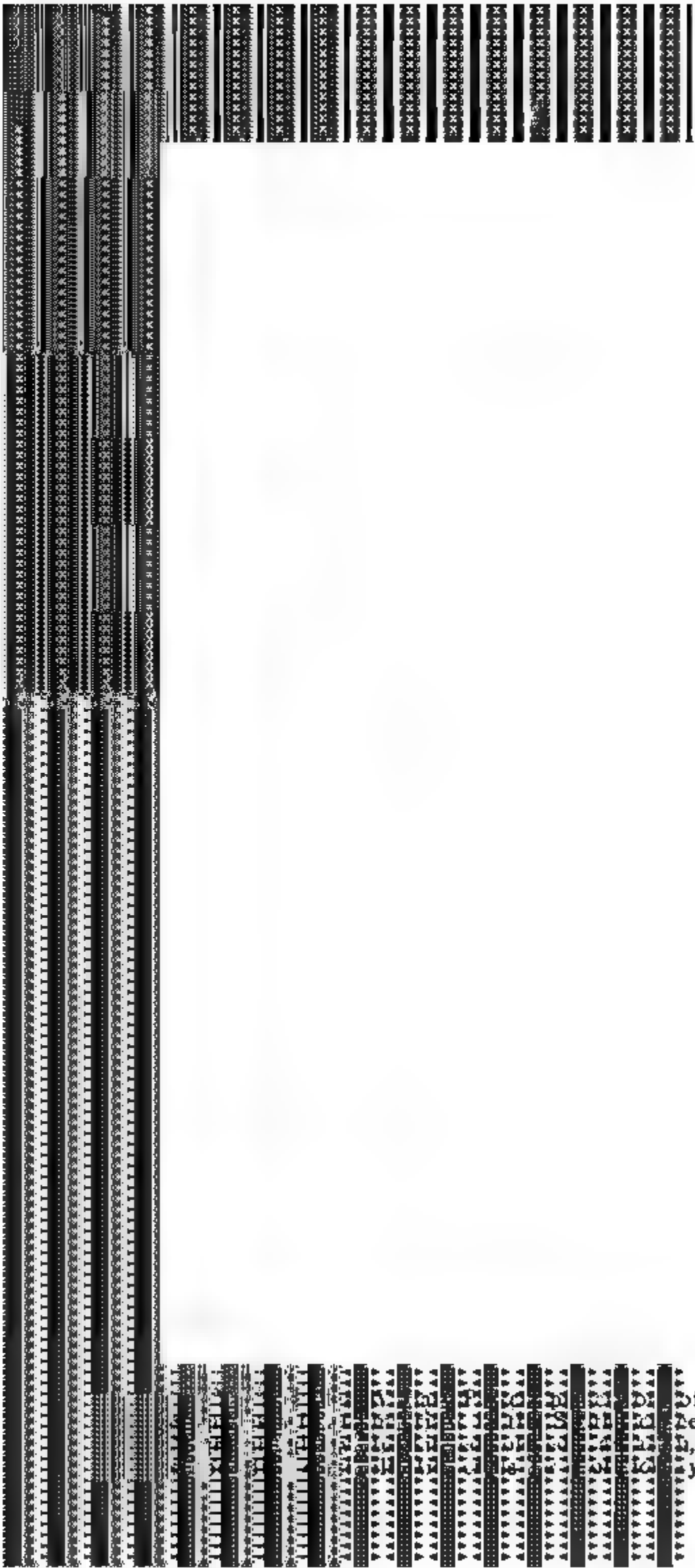
INTERCOURSE BETWEEN THE RACES

(Contributed for this book.)

BY PROF. WILLIAM PICKENS,

The leading young Negro linguist in America.

This is a modification of one of the subjects that was suggested to me. Carnal intercourse, thank heaven, is not the only variety of contact possible between two races that live together as the white and black



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rac^{es} live in the United States. . It is possible for the two races to have more good relations than bad ones. I was asked if illicit intercourse was equally hurtful to the morals of both races. That is like asking if the same thing that will hurt a white man, will also hurt a black man. It reminds me of Shylock. I know of no such difference in the natural make-up of a black person or a white person, that will make either one physically, morally or intellectually invulnerable where the other is vulnerable. Any sort of illicit commerce between the races must have the same effect on each. Neither reason nor recorded experience indicates any other conclusion. .Some one might conclude, before taking a second thought, that as such intercourse is practiced in America it hurts only the manhood of the white race, while it harms the womanhood of the black race. But now for the "second thought"—what about the white womanhood of the future, and the black manhood of the future? Will not the future white womanhood come out of the present white manhood, and will not the future black manhood depend for its moral stamina upon the present black womanhood?

But there is also much good intercourse between the races. An increase in such good intercourse would increase good opinion of each other and would thereby tend to decrease the different

species of bad intercourse. It is a strange fact of individual human nature that the lower one esteems certain other persons, the less careful will he be in his conduct toward them and with them. It is a high respect for our neighbors that helps to brace our own characters. It seems to be putting the cause for the effect, but there is less illicit intercourse between those classes of the races which each recognizes as the "better class" of the other. It is a case where the effect is partial cause and the cause partial effect. Bad intercourse, however intimate it may be, does not tend to clear up misunderstanding between the races. Good, legitimate, cordial relations would occasion better understanding. And misunderstanding is the mother of a good deal of mischief. One of the reasons why a white man gets along better with a white man than he gets along with a Negro is that the white man understands a white man better. Perfect understanding does not exist in the same race even. Some mind took a pessimistic turn and described the world of men as a number of little human islands screaming across oceans of misunderstanding. It is perhaps not quite so bad as that in all the world, but it is somewhat like that between the two races in the United States. The condition undermines mutual confidence. How often have I, in conversation with intelligent Negroes, found it necessary to

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defend the simple proposition "that there are some just and fair and trustworthy white people in the world"! And how often have you, white reader, heard such a discussion, respecting the entire Negro race, carried on by intelligent white people! It simply shows what thoughts and feelings our ignorance of each other can engender.

A little contact between the better elements of the two races helps even the strongest-minded of us. We are all influenced alike by ignorance of one another. We are all equally subject to the laws of God and nature, whatever inequalities might be written into the laws of man. I myself get a better opinion of the white race whenever I shake hands and have a cordial conversation with a first-class member of the white race. And sometimes I am in sore need of such improvement of opinion. And many a time after such a conversation have I heard the white person say, "Ah, you greatly encourage me"! Many a time after speaking to white audiences in the North or mixed audiences in the South the white people have come forward to say, "You have done great good today; if we could only hear such talks oftener, we should understand so much better." There are white people in my town whose best knowledge of the Negro race is limited to the very ordinary and sometimes not very honest person who cooks their food or drives

their carriage or blacks their boots. Such a white person has the great misfortune of not knowing the Negro race at all and the greater misfortune of thinking that he knows it very well. There is the white man who never entered a Negro home except to ferret out some rascal and take him to jail, and of course, that white man feels sure that "Negroes are criminals." Ignorance is the mother of most of our illwords and illwill.

Mere physical contact of buying and selling over counters, of using the same streets and to a certain extent, the same public places, of riding on the same train in our "separate" cars and of jostling each other on our crowded thoroughfares, is not a good basis for many important conclusions respecting each other. And yet this is the whole content of many a white man's mind when he says, "I know the Negro; I have lived with 'em for years." I have lived thus with thousands of people whom I never shall know. A certain white man in Alabama whom I see nearly every day, is not as well known to me as a certain white man in New York whom I have seen just once.

Our industrial relations make us a little better acquainted. In the "independent trades," like brick masonry, carpentry, etc., blacks and whites have worked side by side for years. In the dependent trades, factory work, etc., the white em-

ployer has separated the whites and blacks or cut the blacks out altogether. The fact that the industrial classes of the two races work together harmoniously when they are independent of any employer seems to contradict the frequent assertion that the main opposition to the Negro is from this class of whites. It is very probable that the white leaders, especially the politicians, by their policies and speeches often cause bad feeling where good relations would otherwise exist between the simple, plain people of the two races. In different parts of the South I have seen the "common people" of the two races mingling at street fairs with much cheer and laughter, where a thirty minutes' harangue from an office-hunter with a lot of "social equality" dope in his bag, would raise a cry for human blood.

Causes which are perfectly understood when looked at historically, have given the Negro a much better industrial opportunity in the South than in the North. There are places in the North where the Negro is at full liberty to spend his money in first-class theaters, hotels, etc., but his privilege to earn money is limited to the most menial positions. There are places in the South which present the opposite condition, the Negro having practically unlimited industrial opportunities, but being very much restricted at pres-

ent in his opportunities to spend well what he earns. As between the two evils I should choose the Southern one, for a people that are allowed to earn money will finally create their own opportunities to spend it, while those who are restricted in their right to earn cannot always maintain their privilege to spend. There are some in the North who do not object to the rights of the Negro in any particular, but who object to his physical presence. They simply do not want him in their community, that is all. Their love for the Negro increases directly as the square of the distance between them and the Negro. The Negro's case is full of humorous contradictions.

A heathen from Africa or Asia, after listening to one of our missionaries preach, would naturally expect to find in America a very cordial religious association between the races. But alas for the uninitiated heathen! Some of our religious principles do not include the other fellow any more than the Jews included the Samaritans. By a sort of loose interpretation of the fierce and direct words of Jesus Christ we have narrowed "the brotherhood of man" to a dry figure of speech, something said for the want of something better to say. The Nazarene might have said thus and so, but he did not mean what he said. Before his plain words we have set a labyrinth of theology, so that the smartest of us

cannot find our way to the essential truth. When the Bible was interpreted consistently with slavery it was all right for white persons and black persons to worship together sometimes, but it is not best in the case of free Negroes. One of the best missionary opportunities ever lost was the ex-master's opportunity for the spiritual elevation of the ex-slave. The separate church organization is best for the Negro race, but the interest of white churches should not have been so early and so completely withdrawn. The Southern Methodist Church did well to keep up a long-continued interest in its Negro membership. Many Negroes can be reached through religion who cannot be reached in any other way.

A somewhat similar opportunity in the education of the race was lost. Separate schools, of course, were the only thing that would work,—and a statesman is never justified in trying to make a thing work which he knows will not work. If the religious and educational contact had been maintained, the Negro would have been greatly helped by the white man's experience and attainment and the white man would have been greatly blessed by really knowing and sympathizing with the best that is in the Negro race.

The political future of this section, too, would be much brighter if the Negro should be trained into a normal relation to the politics of his own

section rather than shoved aside according to the present system,—a system which it is utterly impossible to maintain forever or for very long.

And what do you suppose it is that has caused sensible American people to lose so many golden opportunities and to create such a strained, unnatural and half-barbarous situation? It is an undefined and indefinable something called "social equality." It is comic enough to make the thoughtless laugh, and tragic enough to make the thoughtful weep. What is "social equality"? I do not like to make sport of the apparently deep feelings of other people, but, seriously, I have lived in the South for twenty-eight years, but I have never seen or heard a definition of the term. I have often known white people to say that "social equality" is something that they do not want, but that seems to me to be too broad a definition to enable me to tell it from a rattlesnake, a case of yellow fever or a Negro President. What does it mean? If it means bad intercourse between the races, then I am with the white man—no "social equality" for me. If it means all intercourse, both good and bad, opposition to it is futile; for some sort of intercourse between these two races there will be, regardless of the wishes of individuals. The only effect that the human will can produce is to determine **WHAT KIND OF INTERCOURSE** it shall be. Let us have relations of the mutually ennobling sort.

The next generation is not bound to respect our wishes. And the word "always" ought never to be used in reference to the American race conditions, especially where the Negro is concerned. What the slave-owners of 1849 called perpetual, the people of 1909 call ancient. But for the present we are two races, and all of us who are now living can feel sure that we shall die and leave two races. The claim for "natural antipathy" between the races is not well founded. An instinctive antipathy would at least be consistent. And I do not need to point out to you the inconsistencies in the so-called natural antipathy of the races, especially when it comes to the "bad intercourse." In some courts where legal sexual intercourse between the races has been declared a statutory crime, immoral sexual intercourse is hardly punished as a misdemeanor. A strange reversal of the laws of God and nature.

"Social equality" is a phrase to conjure with, it is the one invisible god to whom almost all heads bow. It even dominates to an extent the thinking of the Negro, whenever a Negro begins to speak for the rights of his race he feels it necessary to tell the world that he is not an aspirant after "social equality" or a defender thereof.

And I would not abate one whit from the white man's pride of race. I would add to it.

I would make him so proud of his own race that he would scorn to do injustice to any other race. I would make him so proud of his own family that he would honor the very name of family in all races and classes,—so fond of his own children that he would concede a black boy a chance for life.

The Negro's presence in this country has certainly created certain opportunities for both races. I am not discussing the question as to whether it was a good thing on the whole, or a bad thing for both races, that the Negro was brought here. That is a very foolish question,—for whether it be answered in the affirmative or in the negative, the fact remains the same that the NEGRO IS HERE NOW. That would have been a profitable question to discuss previous to 1619. But now that the Negro is here, the only thing worth considering is, how can we make the best of it, of a bad bargain, if you will? Time is worse than wasted in foolish wailing about the fact that the Negro was brought here. Spilt milk can sooner be gathered from sand into the pail again than the Negro race of the United States can ever be gathered again into its fatherland,—or rather into its MOTHERland, for the FATHERland of a large part of the race is Europe.

The presence of the Negro in the South offers

to Southern industries a better supply of labor suited to those industries than has any other country of similar industries anywhere else in the world. We have heard much talk of immigration but there is no immigration from anywhere that will soon take the Negro's place in the South. To the Negro is offered the best opportunity he has anywhere in the world for a high degree of industrial efficiency.

To the Christian Church is offered an unsurpassed opportunity for practical versus theoretic BROTHERHOOD,—or to prove that the whole thing is all talk.

To the American Government is offered the best test of the principles that underlie its foundation. Or is that all talk?

The Negro race is strong and will grow stronger in this country, thus offering to the white race its best chance to measure its strength by the strength of another, and not by the weakness of another, a chance to be the strongest of the strong, and not merely the least weak of the weak,—a real chance to prove the white man's real superiority. Or is that all talk?

WM. PICKENS,

Talladega College, Talladega, Ala.

ECONOMIC LAW DEMANDS FREEDOM OF MARRIAGE

BY JAMES E. MCGIRT

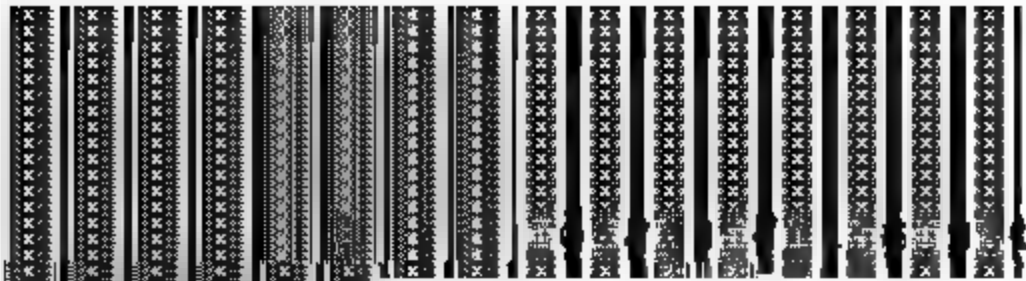
Scholar, Author, Editor of McGirt's Magazine.

You ask that I write you a paper on the subject: "Do you believe that the illicit mixing of the races ought to be abolished, and a legal marriage provision take its place in the entire country?" and "Do you believe that intermarriage, instead of illicit mixing, would improve the morals of both races?"

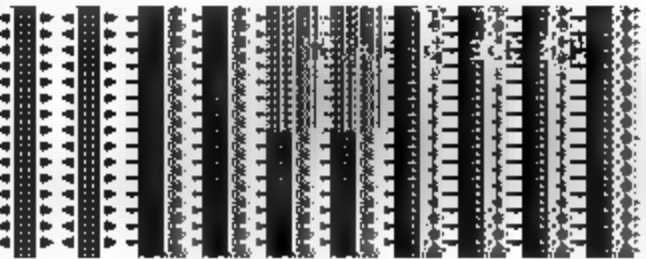
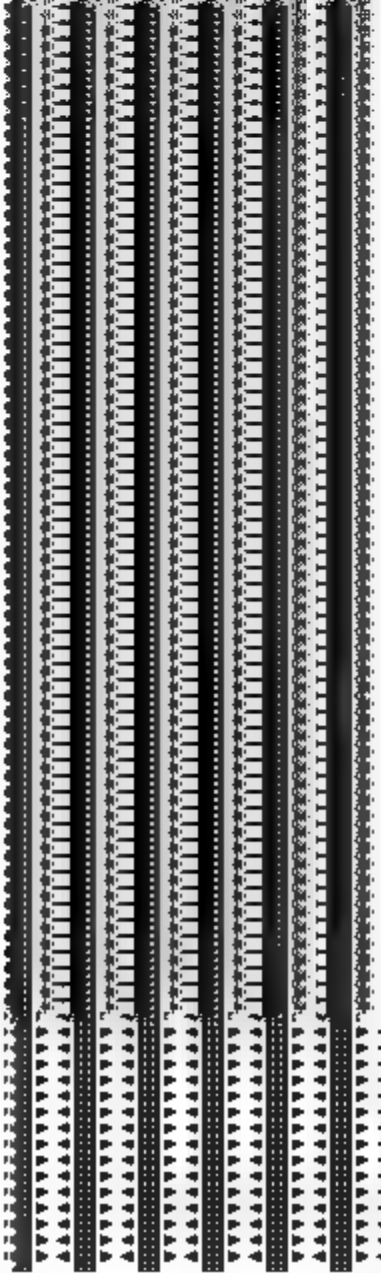
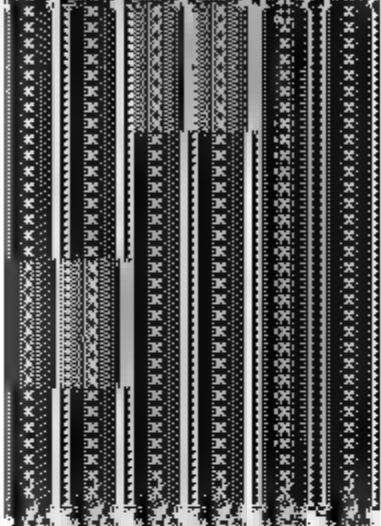
While you ask me to do this, I must state that it comes in a most inopportune time, therefore it is impossible for me to write on them at length; however, I shall state my position in a few words. I shall approach the subject fairly and squarely without expressing the opinion or caring for the prejudices of black or white men and from the viewpoint of the student of society.

The science of economy teaches that economic freedom is absolutely necessary for the highest development of any people, and that a nation which does not give the highest economic freedom, or tries to interfere with that freedom, may succeed for a time but eventually must fail of its highest development.

There are seven kinds of economic freedom which are accepted by the leading countries, and



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while these are accepted by the United States, the Negro is excluded from some of them and especially from the first and most important, namely, freedom of marriage and association. From this viewpoint, it is not hazarding too much to say that economic progress demands that these limitations be done away with.

The country cannot get the best out of itself or out of the Negro so long as these limitations are allowed. They are un-economic, therefore unnatural and despite laws and prejudices, **MUST GO.** To show how important the law is, let us illustrate: Economy says that "any sane man and woman of some character, if they both be willing without outside pressure on the part of the State, should marry," in other words, there should be freedom of marriage. "Negroes and whites shall not marry," says the law. Now, marriage, economically speaking, is a mating of males and females, and its chief purpose is to increase and preserve the population. To have children is the chief aim of marriage from the viewpoint of the economist. But the law steps in and says that "there shall be no marriage between the colored and white people." But what does it accomplish? Nothing, only to retard the working of economic law. For it indeed prohibits marriage but does not prevent children. The fact that the race of mulattoes is constantly

increasing and increasing more today than ever before, is ample evidence of the impotency of legislative statutes to prohibit the mating of men and women of different classes and the birth of children from their intercourse.

This is why I do not advocate social equality or amalgamation or miscegenation or any other such unnecessary thing; for it does no more good to advocate or oppose these than it does to oppose or advocate gravitation or evolution or the course of the stars. They are fixed by higher laws than those made by human legislation.

Philadelphia.

MISCEGENATION AND ITS BANEFUL EFFECTS

BY BISHOP ALEXANDER WALTERS, A. M., D. D.

(Contributed for this book.)

One of the greatest crimes committed against the Negro race has been the degradation of its women by white men, often of intelligence, wealth and influence. And the saddest part of it is that the men of the boasted superior race with all the advantages in their favor, have been protected in this nefarious business by drastic legislation.

In this Christian civilization, this boasted "Home of the brave and land of the free," one whole section of this land has made every child born of a colored woman by a white father an illegitimate child, no matter how desirous the parties are of being united in holy wedlock.

Laws which prohibit such marriages are contrary to the laws of nature and the law of God as embodied in the Golden Rule, and they are inimical to the best interests of mankind.

The good people of this country should begin at once to create sentiment, where they have not done so, for the repeal of such laws.

A wise Providence has overruled a great deal of this wickedness to the good of our land.

Some of the brightest intellects of our country are the product of concubinage. I could name some of the greatest and most useful men of our country who were and are of illegitimate birth, such as Frederick Douglass, Booker T. Washington, etc.

Amalgamation between whites and blacks and its frequency throughout the American Republic are the best arguments that can be produced that the white man considers the black woman his equal, and ought to forever set at rest this question which every now and then bobs up that the Negro is a beast and hasn't any soul. Surely white men of intelligence, wealth and influence

would not have sexual intercourse in such a wholesale manner with beasts?

THESE LAWS FORBIDDING INTERMARRIAGE OF THE RACES AND THE INJUSTICES RESULTING THEREFROM ARE CRIMES WHICH ARE CALLING ALOUD TO ALMIGHTY GOD FOR VENGEANCE, AND WE ARE COMPELLED TO SUFFER AS A NATION UNTIL SUCH WRONGS ARE RIGHTED.

I do not think we ought longer to compromise on this grave question, but ought to begin a crusade against it and continue until the laws are changed and men and women allowed to marry whomsoever they please.

None but Almighty God and the women of the Negro race know the baneful effects which colored women have to suffer by such prohibitory laws. Speaking with a colored woman not long ago she said there is nothing so grinding, so crushing as to look into the face of a white woman and have her say by a sarcastic and withering look, "You are nothing but a 'thing' to be used by our men—the laws are against you and all because of your color and race."

I say again that prohibitory marriage laws, such as I have mentioned above, are a sad blot on the escutcheon of our land.

A. WALTERS.

New York City.

attainments of
existence, or from
down toward
the relaxing of
the opposite direction.
A total condition of
subjugation to
of men of all
aces, is too well
to demand any
these facts pre-

sent fundamental relations to the subject of this contribution, it is really necessary to at least pay a passing notice to the principles here involved.

Slavery, the most bitter and destructive institution of any government, the most satanic and degrading influence with which human society has had to do, formed and flourished in this country from 1619 until the boys of blue and gray met upon the field of mortal combat and drenched the land in human blood.

The colored woman pulling through the night of slavery with hands chained to the plow, with mind chained to darkness and morals chained to the wicked lusts of the South's frightful horde of demoralized white and black men, found herself on the morn of freedom,

"A storm-beaten ark wildly hurled,
O'er the whirlpool of time
With the wrecks of a world."

If in all this land there is a woman deserving the very highest commendation of the world, it is the colored woman. She has had the most discouraging obstacles of any woman in history placed so continuously in her pathway, until in the words of Edgar Allan Poe she cried

"Like that unhappy master,
Whom unmerciful disaster
Follows fast and follows faster."

She is climbing with unfaltering steps the rugged path that leads to the sun-kissed mountain peak of liberty and glory, looking hopefully to the right and left for just one ray of the light, of righteousness, of justice, and encouragement; knowing that life is a series of successive heights to be climbed, the vantage of one reached bringing to view another height and a continued stepping stone to its attainment.

The colored woman, as she is, when compared with her white sister who has thrown around her all the protection that bravery, courage, and heroism have been able to produce, and all the wealth, culture and refinement of ages at her feet—represents a shipwrecked mariner drifting around on the waves of social darkness, out on the sea of national criticism, bravely pressing on toward the harbor of peace and higher moral and intellectual culture.

She stands today tempted and tried as was Christ on the Mount, unaided, unprotected by the laws of the land, working out her own salvation, and the salvation of her people whose future connection with the highest attainments of human genius is as certain as it is that the majestic Mississippi will flow to the gulf until

“The sun himself grows dim with age,
And Nature sinks in years.”

She is the only woman today, in all this broad land, of whom it is not supposed, by a certain class of lawmakers and officers of the law of many of our states, that virtue and purity is prayed for and desired by her, as the mother of a great race of future American citizens.

The question arises, therefore, after forty-five years of American semi-freedom—What is the present status of the Negro woman?

I wish to say emphatically that the colored woman is beyond all reasonable doubts a fixity in the social economy of the nation; that in religion, education and moral reformation she is contributing daily to the progress of the greatest age in the history of man. The home, which is the foundation of good government, is advancing from the one room cabin to the comfortable cottage, modern and sanitary in all its appointments. The parlor contains the most modern musical instruments, books on music, art, literature and science. The dining room and bed chamber are neat and attractive, suggestive of the most improved sense; and the whole home shows a work of improvement and progress along all lines. The art of music and painting, fancy-work and drapery have claimed such a large part of the Negro maidens' education, until we now have a refined, sensitive, neat-appearing woman—indeed, a new woman with a

new idea. All over the South we now find academies and high schools whose curriculums are abreast of the times. Many are especially designed for everyday business and professional usefulness, the walls of which are crowded with an army of colored girls thirsting for knowledge and anxious to undergo any honorable experience, to assume any burdensome responsibility, only to reach the highest attainments in the bounds of possible opportunity.

The Negro woman as a teacher in the common and higher schools of the South has proven a success. As a business woman she surprises the country. Many girls are now compounding medicine in drug stores run by Negroes, or are watching patients as trained nurses, and going on the rostrum as lecturers and organizers of clubs, etc., whose purpose it is to destroy the influence of error and establish the everlasting doctrine of the principles of truth. The education of the Negro woman along moral and intellectual lines has indeed been gratifying.

* * * *

She has had the saddest experience of any mortal in the world's history. She has passed through that dark, immoral, rapacious age, when virtue to her was a perfect stranger and morality sounded like a mockery. She was forced in some cases to be brutalized without the hope of redress

for the wrongs heaped upon her, thereby sowing the seeds of immorality and degeneracy, and committing (not at first by voluntary wishes) the unpardonable crime against law and society. But thank God her time has come; just beyond the hills of night we faintly see the daylight breaking. She will lift her voice and be heard, and demand her rights as an American woman.

Sooner or later, by renouncing the horrible practice of illicit mixing of the past, she will be respected, regardless of her color. There is already a decided concert of action on the part of Negro women everywhere, to remove the past with all its evil influences and illicit unions with white men of every class; and to regard any approach of white men as an unpardonable affront to any decent woman. Unless the laws are so reformed, *she may demand a legal union in spite of them.*

At the present rate of education and moral reformation she will some day reach the highest round in the ladder of womanly womanhood, virtue and intelligence.

* * * *

Let us start a movement today that may revolutionize the laws of some of our un-American states; revolutionize public sentiment. "Ah," you say, "you are ahead of the times! That is a perilous task!" I admit that it is. Better a

perilous task to individuals than further degrade the manhood of the white race and the womanhood of the colored race. Somebody must take the lead. This horrible tide of immorality must be more successfully checked. **THE COLORED WOMEN OF THIS COUNTRY MUST BE COMPLETELY EMANCIPATED FROM THE THRALLDOM OF THE PAST.**

I may be criticised, yes, severely so, for the stand I have taken in this matter; not only by members of the white race but by my own as well. However, that is a small matter to me, for every man and woman who has ever advanced a new idea, or has advanced the interests of all the people, have always been severely criticised by friend and foe alike.

Just as William Lloyd Garrison was when he heralded to the world the great issue of freeing the slaves. He was told his was an impossible task; that the state of the country did not admit it; that he would find opposition everywhere, north, south, east and west. Did he give up in despair? No. What did he do? He buckled on the armor of manhood, truth and justice, went out on the battle field of injustice, hatred and oppression of a downtrodden race, and won the victory as did David of old, when he went forth and slew the giant, Goliath. The true and good

men and women of both races must go forth and slay the great Goliath of moral depravity between the races, and bring about a condition that will give justice to the colored woman, and protect her as the mother of a race and as a woman.

Before our great country can reach that broad plane of fairness and justice to all its citizens, without regard to race or color, the statesmanship of the nation must rise pre-eminent to the unholy and sordid ambitions of politicians; must rise above the pitiful weakness of human prejudice, into that bright haven of sunlight and righteousness, where men can look justice squarely in the face, and declare from hill-top and mountain peak that right is a principle as bright as the face of the sun, as everlasting as the throne of Jehovah.

Then will the colored woman shake off her mantle of semi-slavery and take her proper place in the world's society; contributing to the glory of Christian civilization, and expand all reforms until the influence of peace, happiness and complete freedom shall spread and cover this broad land as the waters cover the mighty deep.

Then, when the consummation of all time is near at hand, and the lion is ready to lay down with the lamb, God grant that I may look upon yonder deep blue sky and see in letters of gold—"ONE GOD, ONE FLAG, ONE PEOPLE."

SOME THOUGHTS FOR BOTH RACES TO PONDER OVER

BY ANNA D. BORDEN

(Contributed for this book.)

It is strange and peculiarly interesting how some of our leading women claim they are ignorant of existing social conditions. If we are standing sure and steadfast; if we are so far removed from unpleasant social conditions that there need be no alarm sounded, "What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?" What meaneth then the many thousands of mulattoes annually born in the black race of the South? Even some of those who claim to be entirely ignorant of these conditions are mulattoes and quadroons themselves, and need to investigate why they are thus, and from whence came their foreign blood? I am sure they will find food for thought.

* * *

I have heard some of our leading men proudly state, "I am three-fourths white, only one-fourth black," or, "my father is white, therefore I am only one-half Negro." If that be true, please explain the conditions under which you became three-fourths or one-half white? In what attitude will that place the dearest person on earth

to you? Was she legally united to your father? Do you, as her child, lay a claim to legal intermarriage? Remember, our parents cannot give us what they do not possess.

* * *

The leaders of the race, both men and women, are strangely, yes, deathly silent along reform lines of this kind. Some will readily condemn the mother of a mulatto yet marry that same mother's daughter and feel immensely proud of their yellow or white complexion. If you condemn the mother for illegal union condemn also the child of illegal amalgamated blood, and illegally brought into our race and society. If you are proud of your black face do not amalgamate with a yellow or white complexioned colored woman and thereby "degrade" your offspring with foreign blood, and vice versa.

A few drops of Negro blood does not make a Caucasian a Negro, no more than a few drops of Caucasian blood makes a Negro white. It is inconsistent and cowardly to condemn amalgamation and then amalgamate at the same time. "But," you say "the child is not to blame." I do not claim it is; but when a thing is wrong in one place it is wrong in another; and if you will sit quietly for just a short while and think deeply over this matter, you will agree with me that there is something radically wrong with our

race and the society of the white race, and that a thorough reformation is needed to raise the Negro woman to a higher plane of truth and virtue, and responsible, recognized womanhood.

* * *

"What! would you, a Negro woman, advocate amalgamation?" I do not. Amalgamation needs no advocacy. That process has long taken care of itself. When you glance over this race of ours you will admit this, I am sure. I advocate a reform to legalize it, or condemn it altogether, although such condemnation avails nothing. As a race we cannot longer silently endure the curse which this illicit mixing engenders.

Every man and woman should enjoy the God-given privilege of choosing whom they will for their life companion, whether the person chosen be white or colored. No colored man or woman should be condemned by our race if they find and choose their affinity in the white race, if there be a mutual consent between them, and if they can legally obtain such a union anywhere in the world. It is their business and not the people's, if they are sane and responsible citizens.

* * *

Some of our leaders claim that only the lower element of both races crave for mixing. With them I cannot agree.

Frederick Douglass, the greatest statesman the race has produced, with a race of all colors to choose from, stepped over the line and took unto himself a white woman, thereby proving to the world his belief in complete freedom from race prejudice—freedom, individually as well as collectively. That was his individual choice and by the laws of God he had a right to choose whom he desired.

* * *

A great majority of the substantial class of colored women believe as I do along this line, although they may only possess a vague idea of what ought to be and may be done to alleviate our condition. We have a number of letters bearing upon this subject, written by colored women who have had experience enough to know that a legal union with the opposite race would at once lift our womanhood out of the mire and clay into which we have been sunk by the lusts of men. The horde of immoral men in the South would hesitate to accost and insult a decent colored woman on the streets and elsewhere, if she were equally protected by law with her white sister.

We have not space to submit in whole the letters in our possession, written to us by colored women, but we will quote a few paragraphs from several. One woman says:

"I believe the colored woman cannot rise until she demands recognition, and a legal union with her paramour, be he white or black." She also says: "To social equality, will say—that white men give the colored women social equality in the dark, and it is the Negro woman's duty to rise and DEMAND a legal union."

Another woman says: "I think we should be married to a white man that wants us, the same as a white woman. Why do white men want us if they don't want us to keep house for them and have a home with them and raise our children in a decent, married way?" I know white men are not all to blame. So many of our colored women and girls in towns are after white men to get their money. That's all they care for them; and they think we are all alike, but we are not. Many of us want good homes to take care of, and some one to love and care for us."

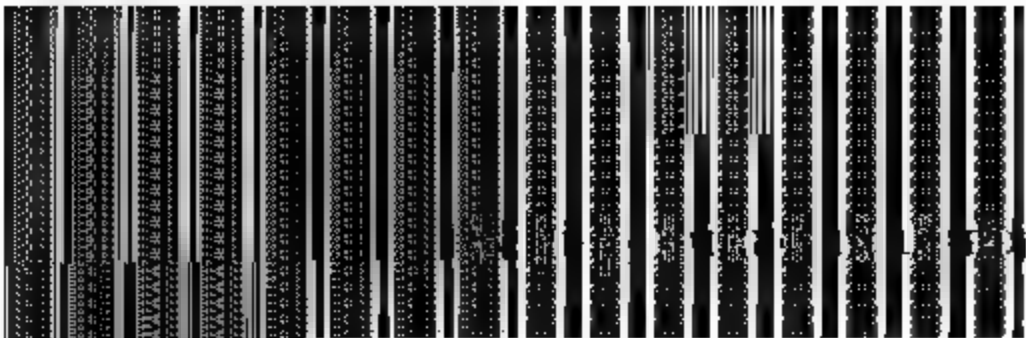
One writer says: "I am a colored woman who has never had the least inclination toward a white man, but I know that we could only mix through a demoralizing method. I don't believe in being unlawfully mixed up with any man, white or black; but do think that it was intended from the creation that we marry. As the case is today, there is no law to protect us in marrying a white man. * * I truly believe it (intermarriage) will help each race to be a

better people, and stop much of the inhuman things that now exist."

Another one writes: "I feel that if we could be equally protected by law with white women, many of us would prefer white men, because we know very well that our race can only be really improved and elevated morally that way," etc., etc.

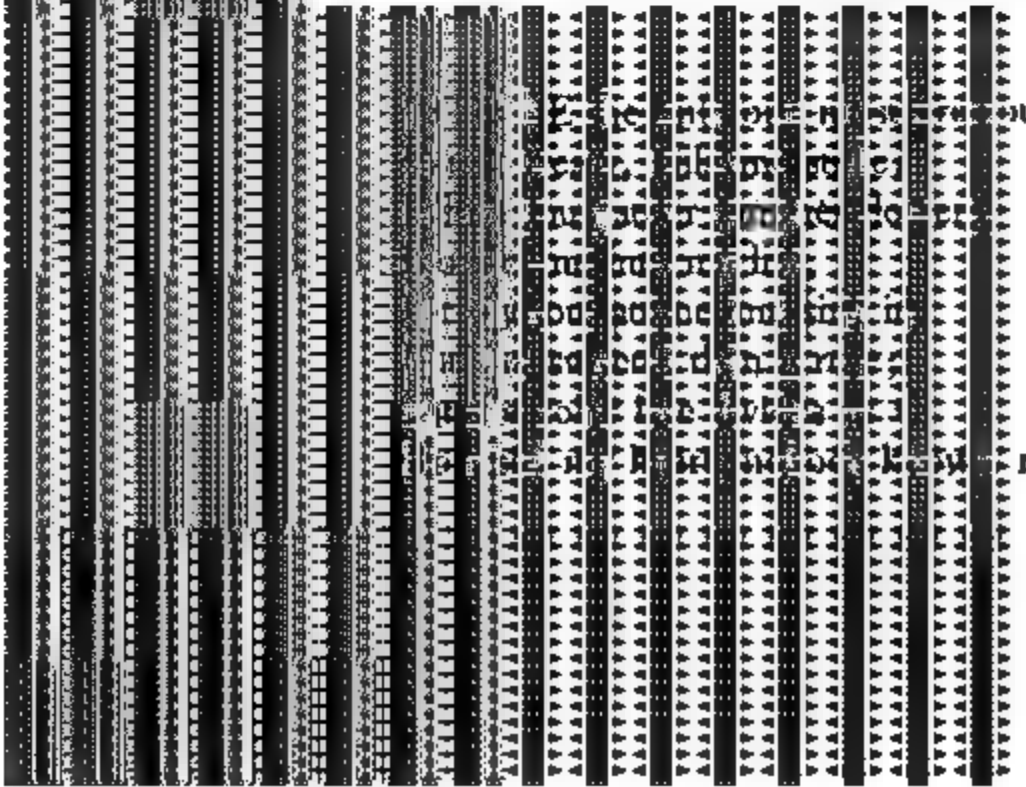
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From all the bother, heartache and sorrow the white men give the colored women throughout the country, it seems to me that there must be something fascinating about us that they fail to find in women of their own race; yet it seems that many of their own women appear charming and attractive. There must be something really valuable about us, for from all appearances their affection for us is in most cases genuine. A poem written to a yellow Negro girl by a talented white man fell into our hands, which, we believe, testifies to this fact without further arguments being necessary here. The author has consented to publish it on the following page with an appropriate illustration.



SPOTS

503



us,

nobody knows!

OH! pray tell me, little treasure,
Is there sure no sweet relief?
Is the way closed, can it open,
Are we barred by our belief?
Must I depart—leave you alone—
Or this matter right dispose?
For a color line divides us—
How sad my heart, nobody knows, nobody knows!

YOU are a bright little colored girl,
One who my soul can adore.
If I would say good-bye to you,
I ne'er would see you any more;
Would you be glad, I wonder,
My little yellow rose?
For a color line divides us—
How sad my heart, nobody knows, nobody knows!

THE COLORED WOMAN ON THE PLANTATION

AND HOW SHE IS RAISED BY PROGRESS MADE

BY SOPHIA COX JOHNSON

(Contributed for this book.)

We are in the Black Belt where it is said that for every white person you meet there are four colored. On every hand the one-roomed cabin appears utterly filled with children who peep at you from behind half-open doors and shutter

windows, while father is plowing and mother and the older ones are "howin in de fiel."

Some eighteen years ago the idea of gathering the mothers of children taught in the mission school together and forming, what is known as the Mothers' Meeting, was advanced by a worker who had been sent as a missionary. We are told by those competent to judge that a stream can rise no higher than its source—hence, to have intelligent, honest children the parents must be reached in some manner.

After considerable visiting and agitation, during which time some had gotten over their fear of "meetin dem teachers," the organization was formed. Lessons were assigned them in reading and writing and plans were outlined for discussing subjects dear to every woman's heart. Can we understand enough of their condition to sympathize with these mothers; who had come from homes where nothing was known save "plowin and howin cotton, corn, 'taters, sugarcane and penders," often until Saturday noon, then knocking off to do the family washing? No time to cook a decent meal even if it were known how.

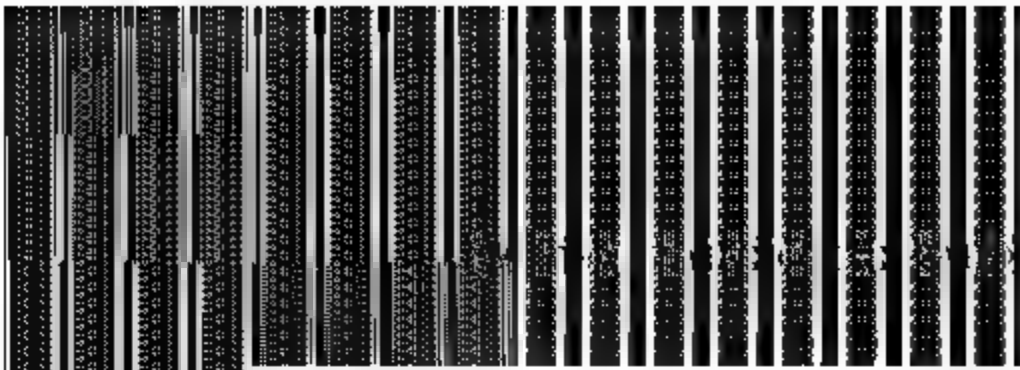
These mothers from the time they were large enough to hoe in their father's crop had the ambition only to be the lead-hand in the field. And when married they had taken their turn at the

plow and scattering fertilizer and hoeing, often carrying the baby to the field and covering it under a shade tree while the work went on until the bell rang for noon. When all had gotten out, she must gather and cook her greens or fried meat and bread ere the bell rang for return to work.

. Their social life, if such it might be called, consisted during the leisure season of tramping from house to house eating peanuts and sugar cane, roasting potatoes and gossiping, with merry quiltings at which time young and old frolicked together for more than half the night.

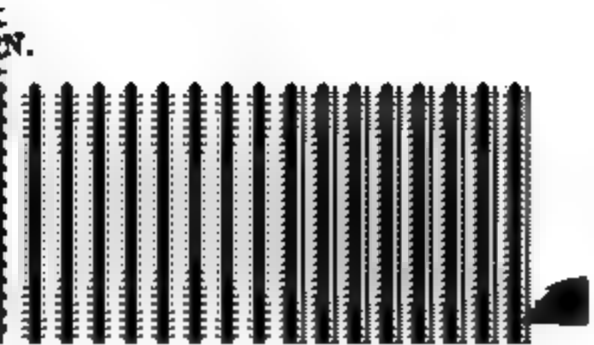
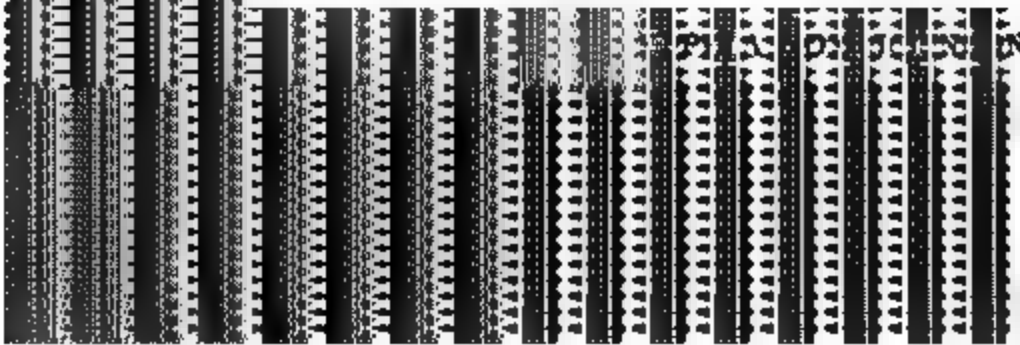
As for the men, after the strenuous days of plowing and planting were over, they were constantly hunting, squirrels by day and raccoons and opossums by night. Even in their churches religion consisted of learning the latest mourn, a kind of wierd sound echoing and re-echoing through the windowless shack, and trying to see who could shout the loudest and hold out the longest.

Some women there were, too, who came from homes where the father of the children was not the husband, and the mother was known as the cook of that particular man, while some mothers who as real wives, looked askance at their neighbors, because their husbands were as often at one house as at another.



S SPOTS

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And what differences in the color of the families! Even as we so often achingly notice in many places. Brothers and sisters from the darkest shades of ebony to the fairest of the fair calling the same woman mother! Any who get close to humanity, either on the plantation or in the city, see enough to fully realize the conditions. Such then were the homes from whence these women came to learn to read and write; to hear talks concerning their home life; how to wash dishes; the necessity for having more than one room and how the house should be cleaned before going to work; care of the garden, chickens and cows, together with raising their children.

Let us now notice some results of this work among the mothers.

Several years later as we chance to be passing this way, we see a gray haired woman carrying a large printed Bible on her way to the Mothers' School. She has learned to read the precious Word which is the leading study, and many verses have been committed to memory. On entering her home we find in addition to that Bible, the "Life of Sister Moore" and her book "For Mother." There is a large class of such women now and several letters have been laboriously written to the same Sister Moore, and the hearts of the writers gladdened by

answers to them. What means this addition to the house? One of the mothers has been seen cutting logs to build another room. On visiting another we find her bedroom divided by a curtain, thus providing another room for the children; still another has taken a box and with a curtain in front and shelves inside has a commodious closet for storing away loose articles otherwise thrown under the bed or behind the door.

At the close of the sessions of these winter schools for women open performances are given by the scholars who recite, read essays and debate on subjects pertaining to the home-life, often inviting the fathers to join. These mothers are now better members of the church. By learning to read the Word of God and committing it to memory, they are able to follow the minister in his preaching and help greatly in selecting intelligent men as pastors. They pay their church dues willingly and aid in the repairs and painting of their own churches. As for education, they resolve that their children shall have what they see they failed to get. Even those who will not anger the ministers of the church, who have forbidden their attending the mothers' meetings because led by members of another denomination, will do double duty in the field that their children may be educated by

competent teachers. Time enough has passed to show the results of such efforts on the children. Many of these plantation mothers are made happy by the receipt of letters containing gifts of money from daughters who are teaching. These daughters, many of whom have been trained, even in the homes of the missionaries, having been turned over to them from their own homes, contribute their share to the uplift of the rest of the family of children.

What is the social standing now? Homes consisting of from three to five rooms are neatly kept, for what planter would want to part with a tenant who respects himself and family? So he thus provides homes as demanded by progress made.

Instrumental and vocal music may be heard after a hard day's labor; socials with quiet games and refreshments are held by the young people, and fathers and mothers are rapidly learning to converse on intelligent subjects.

And now concerning those yet living in sin. The members of this same mothers' meeting during the past year together with other good women not members, signed up a petition asking the landlord to help them in some way to rid the plantation of such transgressors of the law. He looking upon it with favor, decided with them that for the sake of those who do live right

and are endeavoring to train their children, as well as for the children born in sin, something should be done.

So though ignorance and denominational prejudice are rife, yet now and then, we may see evidences of the Day dawning on the plantation.

SOPHIA COX JOHSON,
Millers Ferry, Ala.

ALL HUMAN BLOOD IS ALIKE—IN- TERMARRIAGE

BY BISHOP J. W. SMITH, D. D.

(Contributed for this book.)

That the Negro is one of the great races of the human family is a fact as solid as Gibraltar. Why Jehovah made men of various colors is not only unexplainable but His business. It is a fact beyond truthful contradiction that He did not make a white Adam, a black Adam, a red Adam and a yellow Adam.

All mankind descended from one Adam and Eve. The origin of the human family is one, for the Apostle Paul in Acts, 17:26 says God "hath made of one blood all nations of men for to dwell on all the face of the earth." After careful chemical examination of the blood of human beings and that of animals the scientists

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ELA COT JOHNSON,

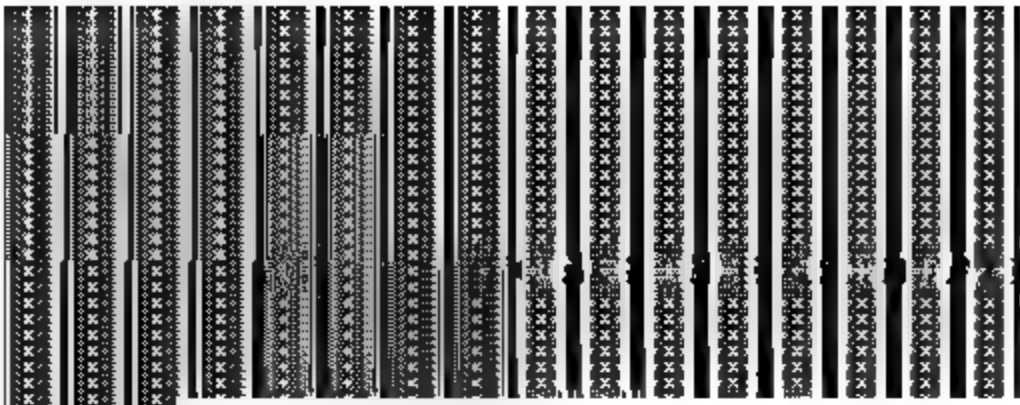
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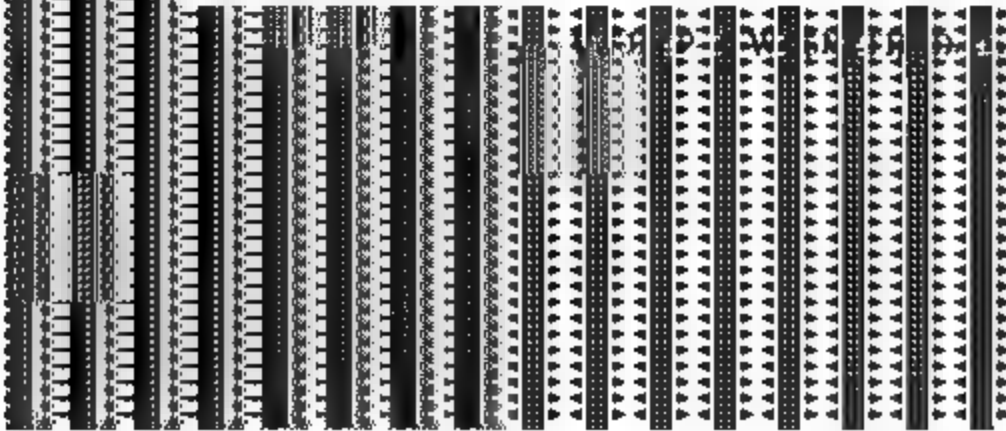
SMITH, D. D.

(in book.)

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have found a difference; but in the blood of human beings, irrespective of color, they declare they have found no difference whatever.

The late and famous Dr. T. Dewitt Talmage agreeing with Paul says, "That is if for some reason general phlebotomy were ordered, and standing in a row were an American, an Englishman, a Scotchman, an Italian, a Frenchman, a German, a Norwegian, an Icclander, a Spaniard, a Negro, a Russian, and these and representatives of all other nationalities bared their right arm and a lancet were stuck into it, the blood let out would have the same characteristics, for it would be red, complex, fibrine, globulins, chlorine and contain sulphuric acid, potassium, phosphate of magnesia and so on. All the scientific doctors, allopathic, homeopathic, hydropathic and eclectic would also agree with Paul's declaration on Mars Hill. The countenances of the five races of the human family may be different as a result of climate or education or habits, but the blood is the same and indicates that they all had one origin."

Any one who doubts the truthfulness of the foregoing facts simply pushes his reason to the back of his mind and gives imagination, ignorance and prejudice full swing. Colorphobia is the offspring of the devil and is born in hell! While thousands of white people admire colors

of all kinds, admire a black horse, a black cat, a black dress, yet when black is seen in a Negro, it becomes as detestable to them as the gates of hell or a hissing serpent! Why? Because they look upon black in a human being as a badge of inferiority. If their foresight were as good and clear as their hindsight, so as to let sentiment give way to common sense they would at once see that black is no more a disgrace in a human being than in an animal or clothes.

A Negro may be as black as Egyptian darkness, which was said to be so dark and thick as to be felt with your fingers, but if he has intelligence and moral character, he is as honorable in the sight of God as the whitest person with intelligence and character that walks this earth. Thomas Jefferson was right when he wrote in the Declaration of Independence that "God created all men free and equal." That does not mean that they are equal physically, in mental equipment and wealth, but that they are equal in the sight of God and righteous civil law in their inalienable rights to "life, liberty and the pursuit of happiness." If God created all men free and equal, and all colors are alike honorable in the sight of God, no race because of a lighter complexion or any other advantage has any right to rule or enslave the Negro because he is black. Every inch of progress made by

the black race in this and foreign lands has been similar to the progress made by all other races which climbed from ignorance to enlightenment, and this proves conclusively the common origin of the races, and logically shows that the black race is entitled to enjoy the same rights and privileges that other races enjoy.

I have been asked if I believe that amalgamation or miscegenation between the white and black races will solve the Negro problem. No sir. There is no such thing as amalgamation or miscegenation between human beings. The definition of each word means to mix, intermingle. Since the entire human race has been made of one blood, there can be no mixing. If a human being and an animal were to associate which, according to the law of God would mean death to both man and beast, and according to the law of the land, would mean fine and imprisonment, that would be amalgamation, for all doctors and scientists unanimously agree that the blood of human beings and beasts differ. Where there is amalgamation or a mixing of different bloods, no offspring result.

If white and black people cohabit, children are born, and this is incontrovertible proof that the black race is not a beast, did not descend from the ape or monkey, but is of the same blood as the Anglo-Saxon and other races and

belongs to the universal equality of the human family of which Adam is their ancestor and Eve their ancestress.

While I would not marry outside of my race, yet I consider it entirely within the range of propriety to say that I register no protest against intermarriage, since the Negro race is made of the same blood as the other four human races. The Bible does not prohibit it and civil law made by that class of prejudiced and hateful lawmakers who diligently use the muck brush to besmear filth over the good name and progress of the black race has no right to regulate the affections of human beings. Abraham, Jacob's sons, Moses, Boaz, David and Solomon intermarried. Moses married an Ethiopian woman and when his prejudiced relatives "kicked" about it, Jehovah smote the "kickers" with leprosy. "What God (not civil law) hath joined together (Matthew 19:4) let no man put asunder." From Noah's day until the present time the five races have been mingling and marrying.

It is better to intermarry than to practice the so-called amalgamation or miscegenation which when boiled down to its quintessence is nothing but fornication and adultery between unprincipled white and black people. Amalgamation is the actual odor of this unsavory kettle of fish,

and to argue the reverse would be as absurd as it would be for a man to shut his eyes on a lamp and try to turn his eyes inward to find out whether there were any image painted on the retina. The best and surest remedy to break up this lust, lewdness, paramour and sexual intercourse business which goes on yet between the lower strata of the white and black races is marriage; and since there is not one precept in the Bible forbidding white and colored marrying, these words in Hebrews, 13: 4, then come with double force: "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge."

Rather than violate the moral law of God which applies alike to all persons or races, the foundation of that law being justice, and feeling that no prejudiced relative or friend has anything to do with their affections, each one having married to suit himself or herself, there are living hundreds of white and colored people happily married, living lovingly together in cities like Washington, Philadelphia, New York, Boston and Chicago; and voices of fair play and common justice of those who have come into heritage of a nobler view of this and kindred subjects, relative to the colored people, have not become sufficiently loud enough yet to ring out like a fire alarm in the late hours of night. The

following press association item is an instance published recently in the leading white newspapers of the country, of a prominent Southern white man who rather than live in adultery with my aunt honorably and legally married her.

WED NEGRESS LEGALLY

Death of White Man Recalls Remarkable Case in North Carolina.

(Special to Washington Herald.)

Fayetteville, N. C., Sept 17.—G. Thornton, a prominent and wealthy Republican politician in reconstruction days and who, by military authority, married Elsie Hargrove, a Negro woman, in 1866, and has since lived as a member of his wife's race, died at his home here to-day.

The marriage of Thornton to a negress is the only case of miscegenation of record in North Carolina, so far as known. The marriage, after being allowed by military authority of the district, was legalized by the constitutional convention, which met two years later. Thornton, who was eighty-five years of age, is survived by his wife and five children. He will be buried from the leading Negro church in Fayetteville." Washington, D. C.

THE AFRO-AMERICAN, AS HE WAS,
NOW IS AND WILL BE

HOW HE IS BLEACHING AND WILL BECOME
SOCIALY EQUAL

BY REV. J. W. WOOD, D. D.

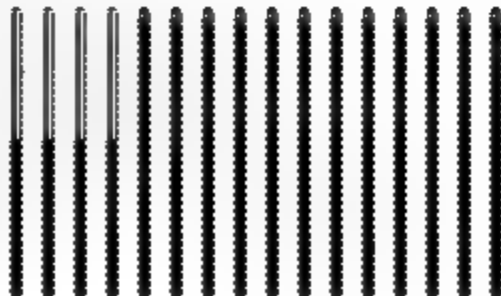
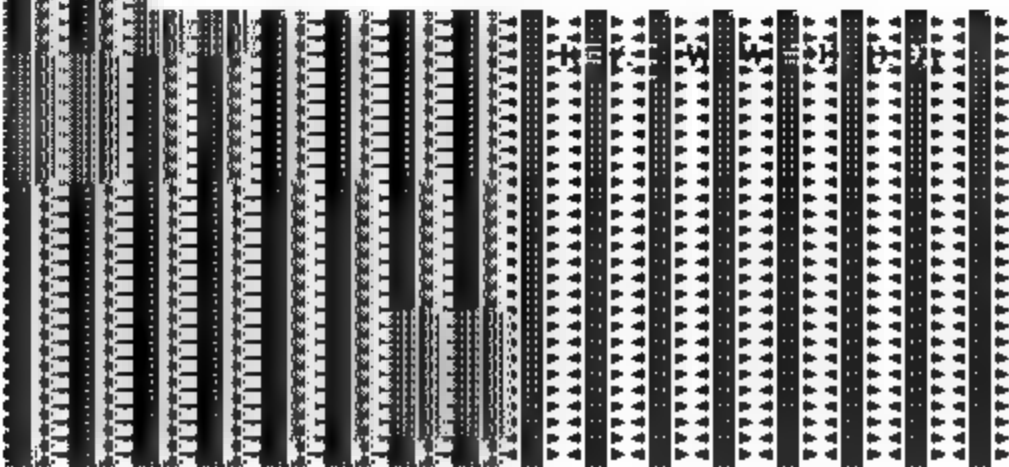
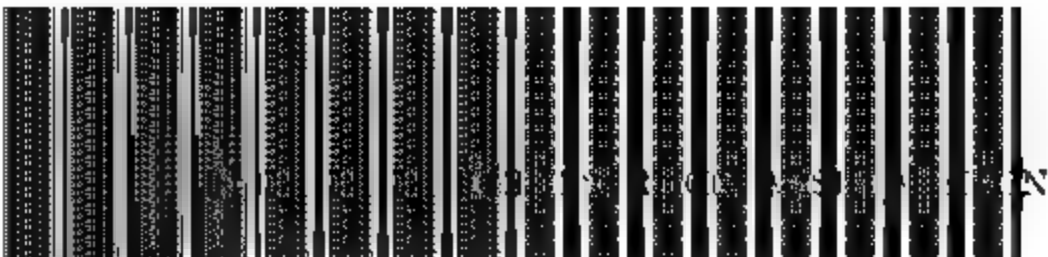
Pastor of A. M. E. Zion (State St.) Church, Mobile, Ala.

(Contributed for this book)

I. My purpose is to discuss the Afro-American Negro as he was, as he is now, and as he will be in the future; his social relations to other races than his own, and the final end of the present-day "bickering."

During two hundred and seventy-five years the Negro was a slave to his white brother, and during this long period of severe hardship and oppression he was not allowed to read or write. This was the white man's law, and if a Negro was found with a book he was severely punished. The poor Negro was ignorant and was kept in ignorance for the sake of the institution of slavery. In those days of his sore affliction the Negro woman was seduced, assaulted and ravished by the white man. Negro women gave birth to mulatto children. This practice, on the part of the white man, continued throughout the shameful and disgraceful period of slavery.

Since the Civil War the intermixing of whites



and blacks has abated but little in some sections of the South, and the habit continues just as it did in the days of slavery. The relations of whites and blacks in this respect, in some communities of the South, are inseparable. There is no legislation or physical force that can keep them apart or entirely segregated.

The art of love-making is prevalent between the races, and it is puzzling to know when it will end.

2. To understand the situation more fully we shall now speak, secondly, of the Afro-American as he is now. At the close of the war the 13th, 14th and 15th amendment of the Constitution purported to give the Negro all rights as an American citizen. Freedom dawned upon the race at the time when it was entirely unprepared to appreciate its real worth and meaning, because of previous conditions and ignorance. Northern philanthropists just at this time were eager to lend a helping hand to the unfortunate blacks. They sent missionaries and teachers to the Southland for the purpose of educating the Negro and lifting him from the gutter of vice and immorality, to make him a clean and responsible citizen, to prepare him for the responsibilities of American citizenship, to teach him the worth of the ballot, to train him to handle the affairs of state and government, to

be legislators, governors, representatives, congressmen; to prepare him to meet every political issue intelligently and to install in him self-reliance, moral culture and that refinement so characteristic of the Anglo-American. For this and other purposes the northern white man has given millions of dollars.

Education has made the Negro a mighty unit in the present-day history of the American nation. His refinement and great depth of learning and high moral character has lifted him to the high standard of America's best citizens. Now, this being true, the Negro who is worthy should be accorded every right that belongs to him as a citizen. No civil, political or social rights should be denied him because of his color. If he has the ability and ambition to be a teacher, minister, lawyer, physician, legislator, congressman or President of these United States, his color should not stand in the way of his progress.

But the Anglo-American says he is inferior, and not even fit for American citizenship. And that he is wholly unprepared to cast a ballot, or to have a voice in the law-making bodies of the country. They tell us by the enactment of discriminating laws that we are not fit to ride in the same car with white men, unfit to ride in a sleeping car in the South, unfit to put up at the same hotel, unfit to dine at the same table, unfit to drink from the same fount, to sit together in

theatres, to amuse ourselves together in public places and the like.

There are colored men and women whose lives are above reproach, and whose refinement and good behavior is equal to the best Caucasian blood on American soil, and yet they are denied the rights of citizens and discriminated against in almost every walk of life.

We have only one hope, we know that Providence is not asleep, Justice will awake in favor of the dark-skinned man. Chinese, Japanese and all Asiatic races come to our country and are accorded the privilege of American citizenship and social equality, and many of these are no better than the Negro race and some morally not as good.

While we must admit that we have some friends in the South who rejoice in the progress of the Negro, the spirit of the South is to keep the Negro in the background, and in political slavery. The South predicted the downfall of the government, but their fondest expectations failed and their cause was lost. God has decreed otherwise—that the Negro should be free. This same God lives today, and we believe that He will do right.

3. I shall now speak of the Afro-American Negro as he will be in the future.

Every indication points to a happy solution of the vexed race problem. His wonderful

achievement since his physical emancipation has been phenomenal. He has been able through efforts of his own and the assistance of the philanthropist to reduce his ignorance sixty per cent. The vast accumulation of property, the improvements in the home-life, the educational and religious advancement and economic and industrial progress that have been made within the last few years are indicative of the fact that ere long the Negro will find his place just a little higher up in the social world. The future is pregnant and freighted with political and social rights of the Afro-American Negro.

The Negro's Star of Social Emancipation has been seen upon the horizon of the times. We may have bitter experiences, the race may suffer much as a result of mob violence; doors may be closed in our faces, but it matters not what the discriminations nor how severe the punishment, the day is coming when the rights of every man will be respected, whether he be white, yellow, brown or black. The time will come when the white man and the black man will stand upon terms of social equality in all things. As he has admitted the Chinese, the Japanese, the Malays and all other Asiatic races to social equality, he will in time admit the Negro and they will be brothers, working together for the betterment and the advancement of the Master's Kingdom.

4. In my concluding remarks I shall speak of the Afro-American; his social relations with other races than his own, and the final end of the present-day bickering. It is a known fact that the Anglo-American throughout the country offers no social inducements to the Negro, especially in the Southland. Forces are at work in every section of the country to keep the two races apart socially, but regardless of what may be done or said, this barrier is being broken down by the individual man and woman. While we know that discrimination and color castes is a sin and is wrong, we also know that the question of social equality will in time adjust itself—eventually it will force itself upon both races, each race will be a victim within itself, and prejudice and color line will, from circumstances or necessity, have to be entirely wiped out. Old Father Time is gradually bleaching the Negro race and is removing stainspots from the character of the race. Ignorance is giving place to intelligence, wretchedness and wickedness is giving place to righteousness and justice, poverty is giving place to wealth, and prejudice is giving place to love of freedom and good will toward all men. This we believe to be the course of Divine Providence. We have noticed too, that white men have greater respect for the educated and more intelligent members of the

race, than they have for the unlearned and lower classes.

It seems that the best white people are eager to come into closer relations with the better class of Negroes. It is plain to us all that education has not driven the whites and blacks apart to any alarming extent, but on the other hand has brought them closer together in a social way. SOCIAL EQUALITY IS AS SURE TO COME AS THERE IS A GOD. It will begin to exert itself among the more intelligent of both races, and in proportion to the real moral worth and intelligence of the race, just in that proportion will social equality dawn upon it.

Again, an investigation will reveal the fact that the Negro is growing brighter with each succeeding generation, and this of itself will in time equalize the races socially. I visited one of our institutions of learning last year and to my utter surprise, out of two hundred pupils in the school building that day, there were only six black children, all the rest were from a dark brown to white! In the course of time the Negro race will be a race of "white Negroes," and so mixed by cross-blood and intermixing that the question of social equality and equal rights will settle itself and the present-day bickering will come to an end.

JOHN W. WOOD.

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